

## **Expose on Shias**

### **The One in Need of Allah**

#### **Introduction**

All praise is due to Allah, the Forgiving, the Praiseworthy, the Possessor of the Glorious Throne. He guides with His guidance whomever He wills and leads astray those who turn away from His straight path. He has made clear to the people the way of guidance and warned them against the paths of ruin. He has promised reward to those who obey Him and threatened those who transgress, and your Lord does not wrong anyone.

May peace and blessings be upon the mercy to the worlds, the leader of the pious, the pride and honor of the Arabs, the greatest of all humanity, the healer of hearts, indeed, their very cure, and the joy of souls, indeed, their very delight:

*"Like the full moon in its majesty, like the flower in its elegance, like the sea in its generosity, and like time in its determination."*

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May Allah's peace and blessings be upon him, and upon his pure household, whose love Allah made part of the religion and whose affection is the mark of the believers. And upon his companions, who were honored by witnessing him, distinguished by accompanying him, and purified by his noble company. They loved him like a mother loves her newborn, defended him like lions guard their dens, and sacrificed for him their fathers and mothers. They parted from their sons and daughters for his sake, endured hardships to spread his message, and found sweetness in dying in his service. They supported him until his message became firm, standing tall upon its foundations, and he passed away while pleased with them. They remained steadfast on his path without hesitation or deviation. May continuous and unending blessings be upon them until the Day of Judgment.

### **As for what follows:**

The Sunni-Shi'i division, which was sown by the Jews and watered by the blood of Karbala, the Battle of the Camel, and Şifḥīn, has only grown in hostility and widened in separation over time—especially from the Shi'i side, as they have ceaselessly fueled these hatreds and raised their young upon them. They persist in holding mourning ceremonies and lamentations, tearing their garments, striking their chests and cheeks, making threats and vows of revenge, shaving their heads, and wailing loudly. Their young are raised amidst weeping and mourning, accustomed to scenes of blood, enchanted by the idea of vengeance, and nurtured upon the dream of retribution, absorbing hostility deep into their souls.

In our time, Shi'ism has spread far and wide, mustering both its cavalry and infantry against the Muslims in most lands. It has adopted **taqiyya** (dissimulation) as a mask and the affiliation with Ahl al-Bayt as a banner and cloak. Many have been drawn to it—some out of love for the noble

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household, others under the influence of the deceptive magic of corrupt media. Their state has facilitated for them certain opportunities, and some global powers have enabled them to seize control in certain countries. They have gathered what they never had before in terms of material and ideological means, and thus they have dared to spread their doctrine among the Muslims. They have openly declared what they had long concealed under the cover of **taqiyya**, arguing falsely to refute the truth, sowing confusion among the Muslims regarding their faith, and casting doubt among them about their Book, their Prophet's Sunnah, and the best generation of their history.

I had long yearned, as every Muslim does, for unity of the word, reconciliation of divisions, overlooking past grievances, and closing our eyes to faults for the sake of unity, avoiding the blameworthy disputes, and adhering to Allah's command: *"And do not dispute, lest you lose courage and your strength departs."* (Qur'an 8:46). I never felt at ease when I heard someone criticize the Shi'a or attribute to them statements that made one's skin crawl upon hearing them. Out of an overwhelming emotional inclination and a natural naivety, I would rush to object and reject such claims, repeating what was commonly said—that these statements were fabricated, falsely ascribed to them by the enemies of the Ummah, and that our Shi'a brethren were innocent of them.

However, after visiting Iran in 1996, touring their sacred cities, witnessing the rituals of Shi'a worship, and getting to know them up close, I was deeply shaken by the manifestations of **shirk** (polytheism) and attachment to other than Allah. I realized that behind these elderly men and women clinging to the lattices of tombs were those who mislead and deceive them. I began to reevaluate my prior knowledge and became increasingly convinced that much of what a person accumulates as information—picked up from here and there—amounts to little more than

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mirages in the mind, far removed from a sound scientific approach and true knowledge. What I knew about the Shi'a was no exception.

Thus began my journey of research, which lasted ten years. Initially, I read Sunni books written about the Shi'a, but I found their contents troubling and quickly accused the authors of bias, believing them to be intent on sowing discord among Muslims.

I then saw it as only fair to read the Shi'a books directly, questioning their pages and lines about these false beliefs attributed to them by every writer who had addressed the Twelver Shi'a.

Yet the situation only worsened when I encountered in their books things even more alarming and grievous. I then felt it was even more just to question the Shi'a themselves about these shocking beliefs and to hear from them directly.

I decided to visit **Qom**, the seat of the Shi'a seminary, where forty thousand students from various countries study, and where hundreds of scholars bearing the title of **Ayatollah**—the highest scholarly rank before reaching the level of **Marja'**—reside.

I visited Qom, sat with their scholars, engaged them in discussions, and heard with my own ears and saw with my own eyes. I came to understand this sect—both its outward face and its hidden depths, its evident aspects and its concealed ones.

Therefore, I saw it as my duty to present to my fellow Muslims around the world the truth about the Shi'a, their doctrine, and their stance toward us.

I resolved to compile a book that would concisely elucidate this doctrine, relying on direct citations from their own authoritative books, those considered reliable in their hadith sciences. I

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would also support this with statements from their seminary teachers, contemporary scholars, and writers. Additionally, I would include remarks from their laypeople and their clerics, drawn from what they openly declare on television channels and online platforms—all so that the reader of my book would have no doubt that what I report is precisely what they believe and consider part of their religion. And if they claim otherwise, it is merely following the doctrine of **taqiyya** (dissimulation), which this exposé will unveil before you.

I have given it this name so that its role before you is to expose their doctrine, unveil their beliefs, scatter their arsenal before you, reveal their hidden secrets, and cast a bright light on what they have habitually concealed from their doctrine in order to win over the heedless men and women, the kind-hearted believers—those who have never before known their true reality.

This exposé will do nothing more than its designated task and will not exceed its purpose. I have not given it the right to judge anyone, nor have I assigned it any role beyond presenting and narrating. My intention, dear reader, is not to impose my judgment or compel you to adopt certain ideas. It suffices that I point you to the sources of the disease; you are the reader, and you are the judge. Indeed, the most invalid of falsehoods needs only to be displayed for its refutation to be evident and merely heard for its denunciation to be inevitable. *"And Allah guides whom He wills to a straight path."* (Qur'an 2:213)

I will attempt to answer the most pressing questions that arise in your mind when you hear the term **Rāfiḍah** or the names **Shi'a Imāmiyyah** or **Twelvers**.

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After deep reflection and careful consideration, I concluded that it would be best to compile the topic comprehensively and structure its elements into four main sections. These should be sufficient—by Allah’s will—to provide a clear picture that satisfies the seeker of truth, fulfills his need, answers the inquirer, and silences his doubts.

Thus, with Allah’s help, the plan is as follows:

### **Introduction, which includes:**

- When did Shi‘ism emerge?
- The sects of Shi‘a

### **First Section: Beliefs of the Twelver Shi‘a**

#### **1. Imamate**

- The status of Imamate
- Who are the Twelve Imams?
- The attributes of the Imams
  - Their infallibility
  - Their knowledge of the unseen
  - The miracles of the Imams

#### **2. The Mahdi**

#### **3. The Belief in Raj‘ah (Return after death)**

#### **4. The Belief in Badā’ (Change in divine will)**

#### **5. The Belief in Taqiyya (Dissimulation)**

## **Second Section: Their Position on the Two Sources of Legislation**

- 1. Their position on the Qur'an**
- 2. Their position on the Sunnah**

## **Third Section: Manifestations of Deviation in Shi'i Thought**

- 1. Shirk (Polytheism) in the Shi'i Doctrine**
  - The concept of shirk according to them
  - Manifestations of shirk in Shi'i society
- 2. Temporary Marriage (Mut'ah) in Shi'i Belief**

## **Fourth Section: Their Stance Towards Muslims**

- 1. Their stance on the Companions**
- 2. Their stance on Abu Bakr and Umar**
- 3. Their stance on Aisha and Hafsa**
- 4. Their stance on Ahl al-Sunnah**
  - Their takfir (excommunication) of Ahl al-Sunnah and deeming their blood permissible
  - Their view on taking the wealth of Ahl al-Sunnah
  - The ruling on intermarriage with them
  - The ruling on praying behind them
  - The ruling on performing funeral prayers for them
  - Their belief in the impurity of Ahl al-Sunnah
  - Their ruling on the eternal damnation of Ahl al-Sunnah in Hell

## 5. Historical Testimonies

### Conclusion

Before delving into the introduction, addressing these topics in their proper order, and allowing the words to flow freely while sharpening the pens, we remind ourselves of Allah's words:

*"And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah." (Qur'an 5:8)*

Thus, we seek refuge in Allah from speaking about these people with anything other than what is documented in their own books, from attributing to them what they have not said or believed, or from accepting statements about them from enemies or adversaries. Instead, we will present to you directly from their books and draw from their own sources, relieving you of the burden of searching and the effort of investigation.

We hope from you either a sincere supplication or a graceful dismissal, and from Allah, we seek vast forgiveness, a pure intention, and a great reward. And that is not difficult for Allah.

### When Did Shi'ism Emerge?

Disagreement and division among Muslims arose after the assassination of the Rightly Guided Caliph 'Uthmān ibn 'Affān (may Allah be pleased with him). This painful event was the first spark that ignited the bloody wars that engulfed the Islamic nation, claiming the lives of many from both disputing sides. The conflicts continued until Al-Ḥasan ibn 'Alī, the Master of the Youth of Paradise, relinquished the caliphate to Mu'āwiyah ibn Abī Sufyān (may Allah be pleased with them both), in order to prevent further bloodshed and unify the ranks. Through this



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act, Allah reconciled two great factions of Muslims, fulfilling the words of the noble Prophet when he looked at Al-Ḥasan and said:

*"Indeed, this son of mine is a leader, and perhaps Allah will reconcile through him two great factions of Muslims." (1)*

Thus, the Muslim community's unity was restored, the crisis was resolved, and the discord was extinguished. That year, known as the "Year of Unity" (ʿĀm al-Jamāʿah), took place in the 32nd year of Hijrah.

The issue of caliphate cast its shadow over this conflict, making it, at its core, a religious dispute, even if it appeared outwardly as a political struggle. It was not merely a contest for power but rather a struggle over the principles of Islamic law, with each party seeking to uphold what it believed to be the correct course of action.

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(1) *Ṣaḥīḥ al-Bukhārī, Book of Tribulations, Vol. 8, p. 86.*

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Muʿāwiyah was demanding retribution for ʿUthmān ibn ʿAffān, his cousin, raising the banner of avenging him and ensuring that those who had violated the sanctity of Islam and assassinated the Caliph of the Muslims were brought to justice.

On the other hand, ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) believed that the wise course of action was to first unify the Muslim ranks and have Muʿāwiyah and the people of Syria

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pledge allegiance to him, as the rest of the Muslims had done. After achieving unity and stability, he would then address the matter of ‘Uthmān’s killers and ensure justice was served.

The situation was close to being resolved between the two factions, but a group of deceitful conspirators—who had been behind ‘Uthmān’s assassination—deliberately incited war and stoked the flames of discord to avoid being held accountable for their crime if peace were to be restored.

As a result, Muslims divided into two major factions, as indicated by the words of the Prophet (peace and blessings be upon him and his family): one faction supported ‘Alī (may Allah be pleased with him), believing in his right to the caliphate and considering it their duty to aid him in upholding Islam and fulfilling their responsibility towards the Imam of the Muslims. These supporters became known as the *Shi‘ah of ‘Alī*—his party and followers.

The other faction believed that ‘Uthmān’s killers were still alive, had not yet faced justice under Islamic law, and had not received the due punishment for their heinous crime. Thus, they stood by Mu‘āwiyah (may Allah be pleased with him), fighting alongside him in defense of Islam and in retribution for *Dhū al-Nūrayn*, the husband of two daughters of the Messenger of Allah (peace and blessings be upon him and his family).

Meanwhile, others chose to distance themselves from the conflict, refraining from taking up arms and not engaging in battle on either side. Each faction acted based on its own interpretation and judgment (*ijtihād*), though the truth lay with ‘Alī (may Allah be pleased with him).

Abū Ṭālib—as testified by the Messenger of Allah (peace and blessings be upon him and his family)—when he said:

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*"The rebellious group will kill 'Ammār,"* and indeed, he (may Allah have mercy on him) was killed while fighting on the side of 'Alī.

Thus, the name *Shi'ah* remained attached to those individuals who supported 'Alī ibn Abī Ṭālib and fought alongside him. Most of them were from Iraq, though they ultimately failed him, disobeyed him, and did not fulfill their duties properly. Their betrayal of him became so severe that he expressed his frustration in numerous statements criticizing them for their abandonment, especially when they refused to fight and insisted on arbitration through the Qur'ān. This occurred when Mu'āwiyah's army raised copies of the Qur'ān to avoid an imminent defeat.

The arbitration process took place, followed by the assassination of 'Alī ibn Abī Ṭālib in a treacherous attack by some who had once been among his supporters but later turned against him. This was a great tribulation. We ask Allah to guard our tongues from speaking ill of those involved, just as He has protected our hands from being part of that turmoil. We shall not go beyond what Allah has informed us in the Qur'ān about the immense rewards and divine pleasure prepared for the early companions of the Messenger of Allah, both the *Anṣār* and *Muhājirūn*, and those who followed them in righteousness.

At that time, the term *Shi'ah* referred to nothing more than what has been described—it simply indicated a belief in 'Alī's right to the caliphate or, in some cases, a preference for him over 'Uthmān ibn 'Affān (may Allah be pleased with them all).

However, a strange ideology began to emerge within the ranks of 'Alī's supporters. A man from Yemen named 'Abdullāh ibn Sabā' entered Kūfah, claiming to have converted from Judaism to Islam. Some of his followers started to display extreme veneration for 'Alī, to the point that one day, while he was delivering a sermon from the pulpit, some of them declared:

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*"You are You!"*

He responded:

*"Woe to you! Who am I?"*

They said:

*"You are our Lord!"*—Exalted is Allah above such claims!

So he ordered that trenches be dug, fires be kindled within them, and those who refused to renounce this belief were thrown into the flames. They then said:

*"Now we are certain that you are indeed Allah, for none punishes with fire except Allah!"*

Regarding this incident, he (may Allah be pleased with him) recited:

*"When I saw that the matter had become abominable,  
I kindled my fire and summoned Qanbar."*

Qanbar was his servant, whom he assigned to carry out this punishment. (1)

‘Alī (may Allah be pleased with him) exiled ‘Abdullāh ibn Sabā’ from Kūfah when he learned that he was insulting the two Shaykhs—Abū Bakr and ‘Umar. However, Ibn Sabā’ continued to spread his ideas among the followers of ‘Alī, introducing certain Jewish concepts into Islam. These included the belief in ‘Alī’s designation (*waṣiyyah*) as the successor to the Prophet (peace and blessings be upon him and his family), similar to the Jewish belief in Moses designating Joshua ibn Nun. He also introduced the doctrines of *badā’* (the belief that Allah changes His decisions) and *raj‘ah* (the return of certain individuals before the Day of Judgment). Moreover,

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he was the first to openly criticize the Companions of the Messenger of Allah (peace and blessings be upon him and his family). (2)

From that point onward, Shi'ism began to take on a new direction. No longer was it merely about debating 'Alī's right to the caliphate or preferring him over 'Uthmān—it began to incorporate false beliefs, many of which were directly influenced by Jewish ideas that were deliberately introduced into Islamic teachings. This is consistent with the historical role of the Jews, as Allah describes them:

*"They distort words from their [proper] places."*

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(1) See the full narration in *Tārīkh al-Islām* by al-Dhahabī, Vol. 3, p. 643.

(2) For further details, refer to the following Shī'ī sources:

- *Al-Maqālāt wa al-Firaq* by Sa'd ibn 'Abdullāh al-Qummī, p. 21
- *Firaq al-Shī'ah* by al-Nawbakhtī, p. 44
- *Ikhtiyār Ma'rifat al-Rijāl* by al-Ṭūsī, pp. 108–109
- *Tanqīh al-Maqāl* by al-Māmaqānī, Vol. 2, p. 184
- *Man Lā Yaḥḍuruhu al-Faqīh*, Vol. 1, p. 229
- *Al-Anwār al-Nu'māniyyah*, Vol. 2, p. 234

## Shī'ah Sects

The Shī'ah have split into numerous sects, but today, only the Ismā'īlīyah, Zaydīyah, and Twelver Shī'ah remain.

In this book, I intend to focus only on the Twelver Shī'ah for several reasons:

- They are the most well-known of these sects and are the ones commonly referred to as "Shī'ah" today. Their prominent figures, such as Khomeini, are recognized worldwide.
- They are the largest sect in terms of numbers.
- They have a significant presence in many countries.
- They actively seek to convert Sunnis to their beliefs, utilizing various media channels such as Al-Manar and others.

They are called *Twelver Shī'ah* because they believe in the Imāmate of twelve leaders (*imāms*) after the Messenger of Allah (peace and blessings be upon him and his family).

They are also known as *Imāmīyah* and *Ja'farīyah*. Sunnis refer to them as *Rāfiḍah* or *Rāfiḍīs* because they rejected the caliphate of Abū Bakr and 'Umar.

They are primarily concentrated in their own state, Iran, and have a significant presence in Iraq, Lebanon, and Bahrain. They also form minorities in some countries, such as Saudi Arabia and Kuwait, and their missionary efforts are active in parts of Europe and the Maghreb region.

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## Chapter One: Beliefs of the Imāmī Shī'ah

### 1 - The Doctrine of Imāmate and Its Status Among the Shī'ah

The role of the *imām* in Shī'ah doctrine extends beyond politics and worldly leadership, as it does in the Sunni perspective. Rather, it is seen as a continuation of prophethood.

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According to their belief, the role of the *imām* is identical to that of a prophet. His appointment is a divine selection, just as the appointment of prophets is. For this reason, they narrate reports that attribute to their *imāms* all the qualities of perfection found in prophets and messengers. In their view, there is no distinction between an *imām* and a prophet.

Al-Majlisī (1) stated:

*"Deriving a distinction between a prophet and an imām from these reports is not without difficulty... We see no reason why they should not also be designated as prophets, except for the necessity of maintaining the finality of the last prophet. Our intellects cannot perceive any difference between prophethood and imāmate."* (2)

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(1) He is the author of one of their most important books, *Biḥār al-Anwār*, which spans 110 volumes.

(2) *Biḥār al-Anwār*, Vol. 26, p. 82. There are also numerous narrations in *al-Kāfī* and other sources that affirm this belief. One of them appears in the chapter on "The Difference Between a Prophet, Messenger, and a *Muḥaddath*," where it states:

*"Al-Ḥasan ibn al-‘Abbās al-Ma‘rūfī wrote to al-Riḍā (peace be upon him): 'May I be your ransom! Inform me of the difference between a messenger (rasūl), a prophet (nabī), and an imām?' He wrote or said: 'The difference between a rasūl, a nabī, and an imām is that the rasūl is one to whom Jibrīl descends, whom he sees, hears, and receives revelation from. He may also see visions in his sleep, like the vision of Ibrāhīm (peace be upon him). The nabī may hear*

*speech and may see an entity without hearing it speak. The imām, however, hears speech but does not see the entity.'"*

—*al-Kāfī* by al-Kulaynī, Vol. 1, p. 176.

Thus, the *Imāmate* in their doctrine is a divine position, possessing a sanctity equal to or even greater than that of prophethood. Khomeini stated:

*"It is among the necessities of our sect that our imāms occupy a praiseworthy position that no angel drawn near nor any prophet sent forth can attain." (1)*

Ayatollah al-Muḏaffar, one of their greatest scholars, whose book is still studied in their seminaries today, said:

*"We believe that Imāmate, like prophethood, can only be established by divine designation—either through the tongue of the Messenger or through the tongue of the imām who has been designated by divine appointment, should he wish to appoint his successor. Its ruling in this regard is the same as that of prophethood, without distinction. People have no right to interfere in whom Allah appoints as a guide and leader for all of humanity, just as they have no right to designate, nominate, or elect him. The person who possesses within his sacred self the readiness to bear the burdens of Imāmate and to guide all mankind must only be known through Allah's identification and only appointed by His decree." (2)*



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Thus, Shī'ah doctrine is distinguished from all other Islamic sects by its reliance on this principle and by making it a fundamental pillar upon which entering or exiting Islam depends. In fact, they made it the most important pillar of the religion:

Abū Ja'far said:

*"Islam is built upon five: prayer, zakāh, fasting, ḥajj, and wilāyah (allegiance to the Imām). Nothing has been proclaimed as emphatically as wilāyah. People took hold of the four and abandoned this one." (3)*

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(1) *al-Hukūmah al-Islāmīyah*, p. 52.

(2) *'Aqā'id al-Imāmīyah* – Shaykh Muḥammad Riḍā al-Muẓaffar, p. 74.

(3) *al-Kāfi*, Vol. 2, p. 18.

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In another narration:

*"Islam is built upon the testimony that there is no god but Allah and that Muḥammad is the Messenger of Allah, the establishment of prayer, the giving of zakāh, fasting in Ramaḍān, the pilgrimage to the Sacred House, and the wilāyah of 'Alī ibn Abī Ṭālib." (1)*

They also made the acceptance of people's deeds dependent on their acknowledgment of the *imāms*.

*"Ja'far ibn Muḥammad narrated from his father (peace be upon him) that Jibrīl (peace be upon him) descended upon the Prophet (peace and blessings be upon him and his family) and said: 'O*

*Muḥammad, the Salām (Allah) sends you greetings of peace and says: I created the seven heavens and what is in them, and the seven earths and what is upon them. I did not create a place greater than the Rukn and the Maqām. Yet, if a servant were to call upon Me from the time I created the heavens and the earths, and then meet Me denying the wilāyah of ‘Alī, I would cast him into Saqar (Hell).” (2)*

You will see how they dared to declare the companions of the Messenger of Allah (peace and blessings be upon him and his family) disbelievers, with Abū Bakr and ‘Umar at the forefront, and how they ruled them as apostates—solely because they did not acknowledge this supposed great pillar of religion.

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(1) These narrations can be found in *al-Kāfī*, Vol. 2, pp. 21, 22, 32; *Amālī al-Ṣadūq*, pp. 221, 279, 510; *Thawāb al-A‘māl*, p. 15; *Ithbāt al-Hudāt*, Vol. 1, pp. 90, 91, 529, 545, 635; *Rijāl al-Kashshī*, p. 356; *Ilal al-Sharā‘i*, p. 94; *Tafsīr al-‘Ayyāshī*, Vol. 2, p. 117; *Amālī al-Mufīd*, p. 209; *Amālī al-Ṭūsī*, p. 530; *Man Lā Yaḥḍuruhu al-Faqīh*, Vol. 1, pp. 101, 131.

(2) *Wasā’il al-Shī‘ah* – al-Ḥurr al-‘Āmilī, Vol. 1, p. 123; also in *Amālī al-Ṣadūq*, p. 154, *Biḥār al-Anwār*, Vol. 24, p. 51; Vol. 27, p. 167, and other sources.

Allah revealed the Qur’ān as a book of guidance and instruction, clarifying to people what was sent down to them. Thus, the Qur’ān contains numerous explicit texts obligating prayer, commanding it, encouraging it, emphasizing it repeatedly, and both promising reward for those who establish it and warning those who abandon it. The same applies to zakāh, fasting, ethics, and transactions. In fact, the longest verse in the Qur’ān was revealed to explain a subsidiary

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matter concerning debt, its documentation, the conditions of the scribe, and the ruling on writing for a minor or someone lacking full mental capacity, with thorough clarification and detail.

So how is it that this Book did not address the issue of *Imāmate*, upon which the acceptance of deeds by Allah supposedly depends!? Why did it not mention this fundamental pillar, clarify it, and detail it as it did with the other pillars!?

Do they possess any knowledge to bring forth to us, or are they merely following conjecture???

You will see the great difficulty this question posed for the Shī'ah and how they attempted to answer it in various ways, which we will discuss in the section on their stance toward the Qur'ān.

## Who are the Twelve Imams?

The Shia believe that the Prophet did not pass away until he had entrusted the matter to ‘**Alī ibn Abī Ṭālib**, and that ‘Alī did not pass away until he had entrusted it to his son after him.

Likewise, every Imam does not die until he entrusts the matter to one of his sons after him, appointing and designating him.

Thus, the matter, according to them, is by inheritance. However, when **Ibrāhīm** asked Allah to make the matter among his sons and descendants, Allah said to him, *"My covenant does not extend to the wrongdoers."* [Al-Baqarah: 124]

Yet, the Persian culture, which venerates the **Sasanian dynasty** and considers it created for kingship, casts its shadow over this doctrine, making the Imamate a matter of inheritance rather than one of merit.

Accordingly, the Shia narrated in their books texts from the Messenger of Allah ﷺ, wherein he explicitly appoints each Imam and designates his successor.

These Imams, in their sequence, are:

1. ‘**Alī ibn Abī Ṭālib al-Murtaḍā** (d. 40 AH)
2. **Al-Ḥasan ibn ‘Alī az-Zakī** (d. 49 AH)
3. **Al-Ḥusayn ibn ‘Alī ash-Shahīd** (d. 61 AH)
4. ‘**Alī ibn al-Ḥusayn Zayn al-‘Ābidīn** (d. 110 AH)
5. **Muḥammad ibn ‘Alī Abū Ja‘far al-Bāqir** (d. 119 AH)
6. **Ja‘far ibn Muḥammad aṣ-Ṣādiq** (d. 148 AH)
7. **Mūsā ibn Ja‘far al-Kāẓim** (d. 164 AH)

8. **‘Alī ibn Mūsā ar-Riḍā** (d. 203 AH)
9. **Muḥammad ibn ‘Alī an-Naqī** (d. 220 AH)
10. **‘Alī ibn Muḥammad at-Taḳī** (d. 254 AH)
11. **Al-Ḥasan ibn ‘Alī al-‘Askarī az-Zakī** (d. 260 AH)
12. **Muḥammad ibn al-Ḥasan al-Mahdī** – He is still alive to this day, and his age is now 1,171 years, making him older than **Nūḥ**, peace be upon him.

There were three instances of confusion in this lineage...

The first instance was with their sixth Imam, **Ja‘far aṣ-Ṣādiq**, who had appointed his son **Ismā‘īl** as the Imam after him. He confirmed that Ismā‘īl was the bearer of his knowledge and the repository of his secrets, and that the Messenger of Allah ﷺ had designated and entrusted him. However, Allah does not will except to expose the liars, so **Ismā‘īl** was seized by death before his father's passing.

This caused a scandal, led to turmoil, and sparked widespread rejection. Many of them returned to the doctrine of **Ahl as-Sunnah**, while a faction among the Shia denied his death, claiming that he had gone into occultation and had not died, and that he was the awaited **Mahdī**. They split into a new sect and called themselves the **Ismā‘īlī Shia**.

However, their Imam, **Abū Ja‘far**, appointed his son **Mūsā** as the new Imam after him and responded to them with an answer that you will find in the chapter on the doctrine of **al-Badā’**, if Allah wills.

The second instance of confusion occurred during the era of their ninth Imam, **‘Alī ibn Muḥammad at-Taḳī**, when his son—whom he had appointed as the next Imam and whom he

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had declared to be designated by Allah and His Messenger—died before his father’s passing. What they claimed to be Allah’s decree did not come to pass—exalted is Allah above what they say. Their Imam, once again, resorted to **al-Badā’** and appointed another son as Imam.

The third and most severe instance nearly led the entire sect to collapse, causing its pillars to crumble and dissolve like salt in water. This happened when **al-Ḥasan al-‘Askarī**, their eleventh Imam, passed away before having any son. At that moment, the alleged succession was destined to vanish, taking along with it the Imamate, the **Raj‘ah**, **Taqiyyah**, **Mut‘ah**, **Khums**, and **al-Badā’**...

And all Shia doctrines are fundamentally tied to and based upon **Imamate**.

However, its orchestrator had some degree of cunning, so he fabricated a new doctrine to patch what had been torn apart and to mend what had fractured. He claimed that **al-Ḥasan al-‘Askarī** had a son whom he had hidden in a **cellar** and that this son would soon return to his Shia followers—you will see the early predictions regarding the **Mahdī’s** emergence and how, at first, it was expected to be very soon.

Thus, the wheel of this sect began turning again after coming to a halt. People resumed paying the **Khums** after their initial hesitation, those **gold coins** returned to their **pouches**, the lives of the **turbaned clerics** continued under the umbrella of Shia doctrine, and this sect was granted a renewed lifespan...

## The Attributes of the Imams

The Shia have **excessively exalted** their Imams, attributing to them **qualities of perfection and grandeur** to the extent that **Khomeini** said:

*"Indeed, one of the necessities of our doctrine is that our Imams have a praised station that is beyond the reach of any close angel or sent prophet."*

### **First: The Infallibility of the Imams**

Among these attributes is that they are **infallible** from **error, forgetfulness, and negligence**.

**Al-Majlisī** says:

*"In summary—regarding the discussion on infallibility—our Imāmī scholars have unanimously agreed upon the infallibility of the prophets and Imams, peace be upon them, from both major and minor sins, whether intentional or unintentional, as well as from forgetfulness, both before and after their prophethood and Imamate. Rather, they are infallible from the time of their birth until they meet Allah, the Exalted. The only exceptions to this consensus are **as-Ṣadūq***

***Muḥammad ibn Bābawayh** and his teacher **Ibn al-Walīd**, may Allah sanctify their souls, as they permitted the possibility of Allah causing them to err—not the type of **forgetfulness that comes from Satan**—in matters unrelated to conveying the message and clarifying religious rulings.*

*They said that their opposition to the consensus does not disrupt it because they are of **known lineage**."* (1)

One of the **Ḥawzah scholars** I met, in his book titled "*al- Iṣmah*", after defining **infallibility** in both language and terminology, said:

*"If this is the definition of infallibility—that it is an aspect of divine grace, virtue, and mercy bestowed upon the Prophet—then the Imāmī Shia hold that this very **infallibility** applies to the **Twelve Imams** and to **Fāṭimah az-Zahrā**’, peace be upon her."* (2)

For this reason, they **equated the speech of their Imams** with that of the **Messenger of Allah** ﷺ and granted them the **right to legislate**:

*"Rather, we believe that **their command is the command of Allah, their prohibition is His prohibition, their obedience is His obedience, their disobedience is His disobedience, their ally is His ally, and their enemy is His enemy.** It is not permissible to reject their words, and whoever rejects them is like one who rejects the **Messenger**, and whoever rejects the Messenger is like one who rejects **Allah, the Exalted**. Therefore, it is obligatory to submit to them, comply with their orders, and take their words as binding. For this reason, we believe that the divine **Islamic rulings** can only be derived from **their pristine sources**, and it is not valid to take them from anyone else."* (3)

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## References

(1) *Bihār al-Anwār* – Al-Majlisī, Vol. 25, p. 350. His statement "**of known lineage**" refers to their belief that the **Mahdī** may attend the gatherings of **jurists** and make a statement, and they argue that their **ignorance of his identity and lineage** serves as evidence that he is indeed **the Mahdī**.

(2) *Al-Iṣmah* – Sayyid ‘Alī al-Mīlānī, pp. 13-14.

(3) *‘Aqā’id al-Imāmiyyah* – Shaykh Muḥammad Riḍā al-Muẓaffar, p. 70. This book is part of the **Ḥawzah curriculum**.

## Among Their Narrations on This Matter



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It is reported from **Abū ‘Abdillāh** that he said:

*"Whatever ‘Alī (peace be upon him) has brought forth, I adhere to it, and whatever he has prohibited, I refrain from. The virtue that was granted to him is the same as that granted to **Muḥammad** ﷺ, and Muḥammad ﷺ has superiority over all of Allah’s creation. Whoever disputes any of ‘Alī’s rulings is like one who disputes **Allah** and **His Messenger**, and whoever rejects even a small or large matter from him is on the same level as one who commits shirk with Allah."* (1)

**Khomeini** states:

*"The teachings of the **Imams** are like the teachings of the **Qur’an**; they are not specific to a particular generation but are meant for all people, in every era and every land, until the Day of Judgment. They must be implemented and followed."* (2)

I should point out here that there is **no disagreement** among Muslims regarding the **disbelief** of anyone who holds such a belief and attributes **religious legislation** to anyone other than the **Lawgiver, the Exalted**. As Allah says:

*"Or do they have partners who have legislated for them in religion that which Allah has not permitted?"* (Al-Shūrā 42:21)

And He says:

*"Unquestionably, His is the creation and the command."* (Al-A‘rāf 7:54)

Thus, He affirmed for **Himself** the exclusive right of **command** and **legislation**, just as He affirmed for Himself **creation** and **decree**.

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He also said:

*"And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day."* (Al-Nisā' 4:59)

Yet He did **not** command us to refer matters to these **Imams**, whom the Shia claim that **Islamic rulings** must be taken from and whose knowledge is considered the only valid source.

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### References

(1) *Al-Kāfī* – Shaykh al-Kulaynī, Vol. 1, p. 196.

(2) *Al-Hukūmah al-Islāmiyyah* – Khomeini, p. 113.

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Know that **this** is the **fundamental basis** of the **division** between **Ahl al-Sunnah** and the **Shia**:

- For **us**, there is **only one Lawgiver**.
- For **them**, there are **thirteen** lawgivers.

Their **departure from the consensus** of **all Muslims**, which affirms that **only Allah and His Messenger** have the authority to legislate, has led them to **differ** from the rest of the Muslim community in numerous **legal rulings and jurisprudential matters**.

**This is the true root of the dispute**, and this is where the **solution lies**. Addressing the issue by attempting to **resolve secondary disputes** is futile as long as the **fundamental principle** remains in dispute and the **source** of legislation is contested.

## Second: Their Claim of Knowledge of the Unseen

It is unanimously agreed upon among **the people of Islam** that **Allah alone** possesses knowledge of the unseen and that He does **not** disclose it to anyone **except** those **messengers** He has chosen to convey His message. Allah says:

*"He is the Knower of the unseen, and He does not disclose His unseen to anyone, except to a Messenger whom He has approved. He then places before and behind him a guard." (Al-Jinn 72:26-27)*

And He says:

*"Say, 'None in the heavens and the earth knows the unseen except Allah.'" (Al-Naml 27:65)*

And He said on the tongue of **Prophet Nūḥ**:

*"Nor do I say to you that I have the treasures of Allah, nor do I know the unseen." (Hūd 11:31)*

And on the tongue of **Muḥammad** ﷺ :

*"If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe." (Al-A'raf 7:188)*

These **great messengers, possessors of resolve, disavowed any claim** to knowledge of the unseen.

However, the **Shia** assert that their **Imams possess knowledge of the unseen**, and they have exaggerated in this claim to **an extreme degree**, fabricating **countless narrations** on the

matter—so many that **writers grow weary** recording them and **calculators grow exhausted** counting them.

Among these claims is what **al-Kulaynī** recorded in his book *Al-Kāfī*, which holds the same status among them as *Ṣaḥīḥ al-Bukhārī* does for us. He dedicated entire chapters to the knowledge of the unseen that he attributes to the Imams, including:

- **A chapter stating that the Imams (peace be upon them) know what has happened and what will happen, and that nothing is hidden from them. (1)**
- **A chapter stating that the Imams know when they will die and that they do not die except by their own choice. (2)**
- **A chapter stating that the Imams (peace be upon them) possess all the knowledge that was given to the angels, prophets, and messengers (peace be upon them). (3)**

Under each of these chapters, there are **dozens of narrations**—narrations that make **the pen tremble in fear when writing them**, and **the fingers shudder at their enormity**.

An example of this is the narration in which they attribute to ‘**Alī (may Allah be pleased with him)**’ the following statement:

*"I have been granted certain qualities that no one before me has been granted: I know the decrees of death and calamities, genealogies, and the decisive word. Nothing that came before me has escaped me, nor has anything hidden from me remained unknown. I give glad tidings by Allah's permission and convey on His behalf—all of this is due to Allah enabling me through His knowledge." (4)*

In another narration from **Ja‘far ibn Muḥammad**, he said:

**"The Commander of the Faithful (peace be upon him) said:**

*"I have been granted nine things that no one before me was granted except the Prophet ﷺ:*

*The paths have been opened to me, I know the decrees of death and calamities, genealogies, and the decisive word. I have looked into the dominion by my Lord's permission, so neither what came before me nor what will come after me is hidden from me. And indeed, through my authority, Allah completed this nation's religion, perfected His blessings upon them, and was pleased with their submission."* (1)

Their scholar **al-Muẓaffar** states regarding the knowledge of the Imam:

*"As for his knowledge, he receives divine knowledge, laws, and all information through the Prophet or the Imam before him. And if something new arises, he must know it through divine inspiration due to the sacred power that Allah has placed in him. If he turns his attention to something and wishes to know it in its true form, he does not err in it, nor does he become confused, nor does he require logical proofs or instruction from teachers. Though his knowledge is capable of increase and intensification."* (2)

They even claim that their Imams **have access to the Preserved Tablet (Al-Lawḥ Al-Maḥfūẓ)**.

One of their contemporary scholars, **Shaykh Ghulām Riḍā**, states:

*"The researchers among the commentators hold that the pronoun in 'None can touch it' refers to 'the well-guarded Book'—which is the Preserved Tablet. From this, it is understood that those whom Allah has purified are capable of accessing the Preserved Tablet and its realities, which are the unseen matters of the heavens and the earth."* (3)

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## References

- (1) *Al-Kāfi* – Shaykh al-Kulaynī, Vol. 1, p. 260.
- (2) *Al-Kāfi* – Shaykh al-Kulaynī, Vol. 1, p. 258.
- (3) *Al-Kāfi* – Shaykh al-Kulaynī, Vol. 1, p. 255.
- (4) *Al-Kāfi* – Shaykh al-Kulaynī, Vol. 1, pp. 196-197.
- (1) *Al-Amālī* – Al-Ṭūsī, p. 205.
- (2) *‘Aqā’id al-Imāmiyyah* – Shaykh Muḥammad Riḍā al-Muẓaffar, pp. 67-68.
- (3) *Al-Radd ‘alā Shubuhāt al-Wahhābiyyah* – Shaykh Ghulām Riḍā Kardan, p. 17. (I personally met this man in Qom.)

He meant by that what is mentioned in the verse:

*"None can touch it except the purified."* (Al-Wāqī‘ah: 79)

That is, the **Preserved Tablet (Al-Lawḥ Al-Maḥfūẓ)**. I debated him on this issue when I met him in **Qom**, and he confirmed to me that "touch" in the Qur’an can be both physical and metaphorical. He argued that in this case, it is **metaphorical touch**, meaning that the Imams have access to the **Preserved Tablet** because **they are the purified ones** mentioned in the verse.

Because of this, they believe that the **Imams know everything that happens**, as stated in their narrations:

*"There is not a single night that passes over us except that the news of every land reaches us, including what happens in it, the affairs of the jinn, the affairs of the errant angels, and whenever an angel dies in the earth and another takes his place, his news reaches us, including how he conducted himself with those before him. There is not a single land among the six lands extending to the seventh except that we receive news about them."* (1)

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This **detailed knowledge of events** is something that **Allah alone has exclusive control over**.

As He says:

*"Not a leaf falls but that He knows it, nor a grain in the darkness of the earth, nor anything moist or dry but that it is [written] in a clear record." (Al-An'ām: 59)*

**No one knows the details of everything happening in the universe except the Creator of the universe, the Almighty.** However, as you can see, the **Shī'ah** attribute such knowledge to **their Imams**.

Among their narrations is one in which they claim that **‘Alī (may Allah be pleased with him)** said to a man:

*"Do you know what happened last night? A house collapsed in China, a tower in Magian lands split apart, the walls of Serendib fell, the Byzantine governor in Armenia fled, the Jewish leader in Ubullā disappeared, the ants swarmed in the Valley of the Ants, and the king of Africa perished. Were you aware of this?"*

*The man replied, "No, O Commander of the Faithful."*

*‘Alī then said, "Last night, seventy thousand worlds flourished, and in each world, seventy thousand were born, and tonight, the same number will die." (1)*

**Reflect on the vast distances between China and Africa**, or even between **the heavens and the earth**—yet the Imam supposedly knows everything that occurs in all these worlds. This means that we would have to **reinterpret all the Qur'anic verses that restrict knowledge of the unseen to Allah alone**, as if such knowledge is not exclusive to Him.

**This is a direct contradiction and opposition to all those verses.**

I once debated one of their scholars, Sayyid ‘Alī Maddadī, at his house for **six hours** on this issue. He **firmly stated** that belief in the Imam's knowledge of the unseen is **a consensus among the Shī‘ah**, except for their scholar **al-Khū‘ī**, who argued that **they know if they wish to know, but not absolutely**.

And Allah has spoken the truth:

*"Say, none in the heavens and the earth knows the unseen except Allah, nor do they perceive when they will be resurrected. Rather, their knowledge of the Hereafter has failed them. Rather, they are in doubt about it. Rather, they are blind to it."* (An-Naml: 65-66)

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## References

(1) *Kāmil al-Ziyārāt* – Ja‘far ibn Muḥammad ibn Qulawayh, pp. 541-542.

(1) *Al-Iḥtijāj* – Al-Ṭabarasī, p. 558.

## Third: The Miracles of the Imams

Allah has granted His prophets miracles as **proof** against the people so that they may know that what they have brought is from the **Creator of the heavens and the earth**, who governs the world through **natural laws** that remain unbroken—unless divine power intervenes to suspend them. Fire burns unless **Allah wills otherwise**, the dead do not return unless **Allah revives them**, and so forth. Miracles are therefore **a breach of these natural laws**, and only the One who established these laws in the first place has the power to break them. This ensures that certainty



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is achieved that these individuals are **truly sent by Him**, serving as proof against humanity and guiding whomever Allah wills toward His straight path. Only **arrogance and disbelief** can reject the certainty produced by such miracles.

Since **Imamate** is considered by the **Shī'ah** to be the **twin of Prophethood**, and since they equate the status of the **Imam to that of the Prophet**, the **Twelver Shī'ah** claim that **Allah has granted the Imams miracles** to establish their authority and guide the people toward them.

Their scholar, **Hāshim al-Baḥrānī**, says:

*"Know that the miracles of the Prophets and Imams serve as proof of their truthfulness before Allah, as they claim Prophethood and Imamate. The extraordinary miracles they perform are acts of Allah, and He alone grants them such power. Among these miracles are their names being inscribed on the pillars of the Throne, the veils, the sun, and the moon, as well as their names being inscribed on trees and other objects." (1)*

For this reason, they establish this belief in their books:

*"The manifestation of a miracle at the hands of a Prophet or an Imam serves as a testimony to his truthfulness. If he were a liar, it would be obligatory upon the Most Wise and Exalted (Allah) to expose his falsehood; otherwise, this would amount to leading people astray, which is impossible for Allah." (1)*

Thus, **they have fabricated miracles for each Imam** to prove his **Imamate**, silence his opponents, and serve as undeniable proof of his legitimacy.

For example, when **Imam Zayn al-ʿĀbidīn** was challenged by his uncle **Muḥammad ibn al-Ḥanafīyyah** over the Imamate, they claim that he sought judgment from the **Black Stone**

(Ḥajar al-Aswad). They narrate:

*"The Black Stone trembled so violently that it almost moved from its place, then Allah caused it to speak in clear Arabic, saying: 'O Allah, the bequest (waṣīyyah) and the Imamate after Ḥusayn ibn 'Alī belong to 'Alī ibn al-Ḥusayn ibn 'Alī, son of Fāṭimah, the daughter of the Messenger of Allah 2) "' (عليه وسلم. 2)*

Similarly, when **Zayd ibn al-Ḥasan** disputed with **Imam al-Bāqir** over the Imamate, they claim that al-Bāqir commanded a **small stone** that was in Zayd's possession to speak. They narrate:

*"The stone suddenly leaped from Zayd ibn al-Ḥasan's hand onto the ground and said: 'O Zayd, you are a wrongdoer, and Muḥammad (al-Bāqir) has more right to the Imamate than you. And if you do not desist, I will make your death even more severe. '"*

Then, they claim he commanded a **rock** to testify:

*"The rock that was near Zayd trembled so violently that it almost split apart, whereas the side of the rock near my father (al-Bāqir) remained motionless. Then the rock said: 'O Zayd, you are unjust, and Muḥammad (al-Bāqir) is more deserving of authority. '" (2)*

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## References

(1) *Madīnat al-Ma'āziz* – Sayyid Hāshim al-Baḥrānī, vol. 1, p. 41.

(1) *Bidāyat al-Ma'ārif al-Ilāhiyyah fī Sharḥ 'Aqā'id al-Imāmiyyah* – Sayyid Muḥsin al-Khazzāzī, vol. 1, p. 246.

(2) *Bihār al-Anwār* – Al-Majlisī, vol. 42, pp. 78, 82 (repeated ten times), *Mukhtaṣar al-Baṣā'ir*, p. 14, and *Al-Ghaybah* by Al-Ṭūsī, pp. 16, 119.

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Then the stone said: *“O Zayd, you are a wrongdoer, and Muḥammad (al-Bāqir) has more right to the Imamate than you. So, desist from opposing him, or else I shall take your life.”* Upon hearing this, Zayd fell unconscious. My father then took his hand, raised him up, and said: *“O Zayd, what if I command this tree to walk towards me? Will you then desist?”* Zayd replied: *“Yes.”* So, my father (al-Bāqir), peace be upon him, called upon the tree, and it began moving, dragging itself along the ground until it stood over them and said: *“O Zayd, you are a wrongdoer, and Muḥammad has more right to this matter than you. So, desist from opposing him, or I shall kill you.”* This continues to the end of the narration. (1)

This Zayd is the same person whom the Shī‘ah themselves were divided over. One faction claimed that **he** was the rightful Imam, while another faction asserted that **al-Bāqir** was the true Imam. His followers became known as **the Zaydī Shī‘ah**, who still exist today in certain regions of Yemen. However, they do not adhere to many of the extreme beliefs found in other Shī‘ah sects; rather, they are **the closest Shī‘ah group to Ahl al-Sunnah** in doctrine.

Just as they have attributed miracles to their Imams similar to those of the **prophets**, they claim that if the Prophet **Ṣāliḥ** produced a she-camel from a solid rock for his people, then ‘Alī performed the same feat. They narrate that when a man approached ‘Alī demanding repayment of a debt that he claimed the **Messenger of Allah** صلی اللہ علیہ وسلم owed him after his passing, ‘Alī commanded his son to accompany the man to a **solid rock**. Upon reaching it, he ordered the rock to comply, whereupon it trembled, cracked open, and a hundred camels emerged, each tied to the next with their bridles. (2)

Similarly, just as **Mūsā** revived a murdered man who had been slain by his own people, they claim that ‘**Alī** also brought a murder victim back to life, and the man testified against his killer—by the permission of Allah. (3) **Exalted is Allah above what they ascribe to Him!**

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## References

(1) *Biḥār al-Anwār* – ‘**Allāmah al-Majlisī**, vol. 46, pp. 329-330, and *Al-Ikhtisāṣ*, p. 201.

(2) *Khaṣā’iṣ al-‘Immah* – **Al-Sharīf al-Raḍī**, pp. 49-50.

(3) ‘*Uyūn al-Mu’jizāt* – **Ḥusayn ibn ‘Abd al-Wahhāb**, p. 22, *Nawādir al-Mu’jizāt* – **Al-Ṭabarī (Shī‘ī)**, p. 36, and *Madīnat al-Ma‘ājiz* – **Sayyid Hāshim al-Baḥrānī**, vol. 1, p. 251.

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The miracles attributed to their Imams are **countless**, and their books on this subject are so **numerous and diverse** that they rival even their books of **jurisprudence** in volume. In fact, I strive diligently to **select** only the most **comprehensible** accounts—those that might still be within the **realm of human imagination**, even if they defy **rationality**. For what lies before me is **so far removed from reason** that my intent is merely to **place the reader in context**, to illustrate the **status** and **abilities** the Imams hold in their doctrine, and to reveal the **extent of myth** that has **permeated** these minds.

After careful selection, I present here only what **must** be included—narrations that even the **rational** among us would find difficult to accept, let alone the **prophets** themselves...

They have narrated, with their own chains of transmission, that **a jinn** was once sitting with **the Messenger of Allah** ﷺ, when suddenly ‘**Alī approached**. Upon seeing him, the jinn **cried out in distress**, saying:

*"O Messenger of Allah! Grant me refuge from this young man who is approaching!"*

The Prophet asked: *"What has he done to you?"*

The jinn replied: *"I once rebelled against Sulaymān (Solomon), so he sent a group of jinn after me. I managed to escape from them, but then this **warrior** ('Alī) came upon me, captured me, and wounded me. The mark of his strike is still visible—it has never healed to this day!"* (1)

They also narrated from ‘**Abdullāh ibn Mas‘ūd** that he said:

*"We were with the Prophet ﷺ when 'Alī entered. The Messenger of Allah then said: 'O Abū al-Ḥasan, would you like me to show you your **status in the sight of Allah?**'"*

*'Alī replied: 'Yes, may my father and mother be sacrificed for you, O Messenger of Allah.' The Prophet then said: 'When the time comes...'"*

(1) *Madīnat al-Ma‘ājiz* – **Sayyid Hāshim al-Baḥrānī**, vol. 1, p. 142, *Al-Thāqib fī al-Manāqib*, vol. 2, p. 248, and *Mashāriq Anwār al-Yaqīn*, p. 85.

Additionally, they narrate similar stories about **all** the prophets. They even claim that the Messenger of Allah ﷺ said:

*"O 'Alī, Allah supported the **prophets through you in secret**, and He supported **me through you openly!**"* (1)

(1) *Madīnat al-Ma‘ājiz* – **Sayyid Hāshim al-Baḥrānī**, vol. 1, p. 144.

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Tomorrow, go with me to the sun, for it will speak to you by the permission of Allah, the Exalted... until he said: So ‘Alī said, *"Peace be upon you, and the mercy and blessings of Allah, O creation that listens and obeys."*

The sun replied, *"And peace be upon you, and the mercy and blessings of Allah, O best of the successors! Indeed, you have been granted in this world and the Hereafter what no eye has seen and no ear has heard."*

So ‘Alī, peace be upon him, said, *"What have I been given?"*

The sun replied, *"I have not been given permission to inform you, lest the people be led into trial. But congratulations to you for possessing knowledge and wisdom in this world and the Hereafter."* (1)

And these two narrations are sufficient for me and for you—otherwise, this book would become one of the ancient Indian fables.

**(1) Madīnat al-Ma‘ājiz – al-Sayyid Hāshim al-Baḥrānī – Vol. 1, p. 220, and it was also narrated in Farā’id al-Simṭayn, Vol. 1, p. 185.**

### ***Al-Mahdī***

The Shī‘ah established their doctrine, as previously mentioned, on the principle of *waṣāyah* (divinely appointed succession). They claim that the Prophet did not pass away without appointing a successor, that ‘Alī did not pass away without appointing the one after him, and that this continued for all the Imāms. According to their view, it is inconceivable that the Messenger of Allah would die without leaving behind a designated successor for his *ummah*.

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However, this doctrine nearly collapsed after the death of their eleventh Imām, *al-Ḥasan al-‘Askarī*, for he did not appoint a successor—nor could he—since he left behind no known son. His estate was divided between his mother and his brother *Ja‘far*, as there was no other heir. (2)

*(2) Maqālāt wa-l-Firaq, p. 102. Historical sources confirm this fact, asserting that al-Ḥasan al-‘Askarī had no known son. I have referenced only this book to adhere to citing from their own sources.*

This serves as the strongest evidence that he had no son, for if he had, it would not have been legally permissible to divide his inheritance between his mother and brother—since a son prevents a brother from inheriting.

However, Shī‘ī thinkers quickly sought to rectify the situation, claiming that al-Ḥasan al-‘Askarī did, in fact, have a son who had been hidden since birth in an underground chamber (*sardāb*) in the city of *Sāmarrā’*. The concept of this hidden child became the foundation that propped up their sect, mending what had unraveled and ensuring its continuity after the doctrine of succession and *imāmate* had effectively collapsed with the extinction of the eleventh Imām’s lineage.

Thus, the Shī‘ah believe in the existence of a twelfth Imām, whom they refer to as *Ṣāhib al-Zamān* ("The Master of the Age"). They believe that he remains hidden in a *sardāb* in *Sāmarrā’* and that they await his emergence. They claim that he is their current Imām and that he is Allah’s proof (*ḥujjah*) upon creation, just as the previous Imāms were Allah’s proofs upon creation. They narrate that “*whoever dies without knowing his Imām dies the death of ignorance (jāhiliyyah).*” (1) They even report that “*if the earth were to remain without an Imām, it would collapse with all its inhabitants.*” (2)

However, the existence of this child was not known before this tragic event—before al-Ḥasan al-‘Askarī died without appointing a successor to continue their doctrine and sustain the concept of divinely appointed succession (*waṣāyah*). No one had previously narrated any tradition or report regarding this child and his disappearance, nor had anyone known that the awaited *Mahdī* was him. In fact, after the death of each Imām, Shī‘ī factions would splinter and dispute over who the rightful successor was.

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### References:

(1) See the narration in *Bihār al-Anwār*, vol. 25, p. 115.

(2) *al-Kāfī*, vol. 1, p. 179.

The appointed Imām after him would be disputed, with one faction clinging to the deceased Imām, claiming that he had not actually died but had rather gone into occultation and would return at the end of times as the *Mahdī*. This occurred after the deaths of *al-Bāqir* and *al-Ṣādiq*, as well as after the death of *al-Kāzīm*, when many among them insisted that he was the *Mahdī*. They also split into factions after the deaths of *al-Riḍā*, *al-Jawād*, *al-Hādī*, and *al-‘Askarī*. (1)

This stands as the strongest proof that there were no authentic reports regarding the birth of this supposed child and that the Messenger of Allah (ﷺ) never spoke about him or his occultation. Had he been explicitly mentioned by the Prophet (ﷺ), there would have been no divisions or disputes among them, nor would they have clashed and fought over the identity of the *Mahdī*. This is especially significant given that before the death of each Imām, they were united as one sect, sharing the same sources and narrations. The well-known scholar of the Twelver Shī‘ah, *al-Ṭūsī*, wielded his pen in his book *al-Ghaybah* to refute every Shī‘ī faction that had previously



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claimed the arrival of a *Mahdī* before *Muḥammad ibn al-Ḥasan*. He invalidated their claims, deemed them sinful, and declared them misguided.

Shaykh al-Islām *Ibn Taymiyyah* states: *“The early Shī‘ī scholars did not transmit this supposed designation, nor did they mention it in any book or use it as an argument in any discourse. Their reports are well-known and widely transmitted, proving that this claim was fabricated by the later generations. It was only invented after the death of Ḥasan ibn ‘Alī al-‘Askarī, when it was said that his son, Muḥammad, had disappeared. It was then that this claim emerged—more than 250 years after the death of the Prophet (1) ”.* (صلی اللہ علیہ وسلم)

Despite this, the Twelver Shī‘ah remain adamant that belief in the existence and occultation of this *Mahdī* is essential. It is one of their fundamental doctrines. *Āyat Allāh al-Muẓaffar*, one of their principal theologians, states: *“The difference between the Imāmiyyah and others is that the Imāmiyyah believe that this reformer, the Mahdī, is a known, specific individual, born in the year 256 AH, and that he is still alive today. He is the son of Ḥasan al-‘Askarī, named Muḥammad. This is proven by what has been transmitted from the Prophet and the Ahl al-Bayt regarding the promise of his coming, as well as by the successive reports we have regarding his birth and occultation.”* (2)

For this reason, they always supplicate when mentioning his name by saying, *“‘Ajjal Allāhu farajah”* ("May Allah hasten his reappearance"), and they write the letters ‘A. J. in front of his name. They frequently recite prayers anticipating his return and eagerly await his emergence, believing that he will fill the earth with justice after it has been filled with oppression, as narrated in their traditions and echoed in their chants and hymns.

Interestingly, they turn away from the *Qur'ān* and *Sunnah*, instead relying on texts they call *al-raqā'* or *tawqī'āt al-Imām*—letters supposedly sent by the hidden *Imām al-Mahdī* containing commands, prohibitions, and responses to their questions and inquiries. They consider these letters to be binding proofs upon all creation.

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### References:

- (1) *Minhāj al-Sunnah*, vol. 8, p. 248.
- (2) *'Aqā'id al-Imāmiyyah*, p. 78.

Here is one example:

People questioned the benefit of this hidden *Imām*—how could he serve as proof and guidance for creation when he was concealed from them? In response, a *tawqī'* (signed letter) emerged from the *Imām*, stating:

*"As for the way people benefit from me during my occultation, it is like their benefit from the sun when the clouds hide it from their sight. Indeed, I am a source of security for the people of the earth, just as the stars are a source of security for the inhabitants of the heavens. So, close the doors to questions about that which does not concern you, do not burden yourselves with what has already been taken care of, and increase your supplications for the hastening of my reappearance, for in that lies your relief. Peace be upon you, O Ishāq ibn Ya'qūb, and upon those who follow guidance." (1)*

He is reported to have sent many such *tawqī'āt* on various matters of jurisprudence, all of which are considered absolute proofs in their respective subjects and are not to be contradicted.

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As for *Ishāq ibn Ya‘qūb*, he was one of the key figures in this drama. Certain individuals took on the role of intermediaries between the people and the *Mahdī*, delivering to him the *khums* funds collected from the Shī‘ah, meeting with him, and receiving his letters. These individuals were known as *al-Abwāb* (the Gates), meaning the Gatekeepers. They would pass along the messages and inquiries of the Shī‘ah and deliver back the *tawqī‘āt* from the *Imām*.

Interestingly, this system of intermediaries became unstable, as it turned into a lucrative enterprise for wealth accumulation. Many began falsely claiming to be *Abwāb* in order to collect money in the name of the *Mahdī*. However, the *Mahdī* exposed their deception by issuing *tawqī‘āt* cursing and disowning them.

The most amusing part is that each *Bāb* (Gatekeeper) produced *tawqī‘āt* cursing and accusing the others! (1)

Among them was *al-Shalmaghānī*, who eventually exposed the truth after he himself was cursed and lost his share of the wealth. He confessed:

*"We did not enter into this matter with Abū al-Qāsim al-Ḥusayn ibn Rūḥ except knowing exactly what we were getting into. We were fighting over this affair like dogs fighting over a carcass."*

(2)

When the matter turned into a bitter struggle—each one cursing and excommunicating the others, and issuing *tawqī‘āt* against one another—the deception was on the verge of being exposed. It was then decided to put an end to the institution of the *Bābiyyah* after seventy years of collecting funds in the name of delivering them to the *Mahdī*—and one wonders what need he had for these funds when he was supposedly hidden in a cave with no rent to pay!

When the last of them, *al-Samarī*, was on his deathbed, he was asked who would succeed him as the next *Bāb*. He responded: *"This is a matter that belongs to Allah, and He will see it to completion."* (3)

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### References:

(1) Refer to what *al-Ṭūsī* mentioned in the chapter on condemned individuals who falsely claimed the position of *Bāb*—he named several of them, cursed them, and cited the *tawqī'āt* issued against them by the *Mahdī*. See *al-Ghaybah*, p. 397 and beyond.

(2) Same source, p. 373. See also the narration in *Bihār al-Anwār*, vol. 52, p. 358, under his biography.

(3) Same source, p. 393.

The *tawqī'* (signed letter) that resolved the conflict was issued, stating:

*"As for the newly occurring matters, refer to the narrators of our traditions, for they are my proof upon you, and I am the proof of Allah."* (1)

Thus, authority was evenly distributed among the religious scholars and *marāji'*, each taking their share of the *khums* funds. Consequently, the fierce disputes over the *Bābiyyah* (Gatekeeper role) dissipated.

After the connection with the *Mahdī* was severed, they designated this new phase as the *Major Occultation*, while the previous phase was called the *Minor Occultation*. As usual, they narrated *aḥādīth* about this, claiming that the Prophet ﷺ had foretold that the *Qā'im* (the *Mahdī*) would have two occultations.

## **What Will the *Mahdī* Do Upon His Emergence?**

Let us fast-forward through time, transcending years and centuries, to the end of history. Let us witness what will happen when this awaited *Qā'im* emerges to fill the earth with justice after it had been filled with oppression and tyranny. What will come after this long occultation and anticipation? What will this reformer do?

And I ask: What could he possibly do, having remained in hiding for all these centuries, fearing for his life in a hole as narrow as a lizard's burrow or even tighter?

I ask you, dear reader, to reflect upon these narrations carefully and read them attentively.

Perhaps the biography of this *Mahdī* will reveal much about the personality of the one who fabricated this myth, allowing you to glimpse the features of the author of this legend.

If the first action undertaken by our noble Messenger ﷺ upon arriving in Madīnah as the leader of the Muslims was to establish brotherhood between the *Anṣār* and *Muhājirīn*, making unity the hallmark of his state and the foundation of his policy—then let us see how this one, whom they claim to be his descendant, will begin his mission of reform, aiming to change the world and fill the earth with justice after it was filled with oppression.

What is the first action he will take upon emerging from his hiding place, stepping out from his burrow?

*Abū 'Abdillāh* (i.e., *Ja'far al-Ṣādiq*) reportedly said:

*"Do you know what the first thing the Qā'im, peace be upon him, will do?"*

I said: *"No."*

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He said:

*"He will bring out these two, fresh and alive, burn them, and scatter their ashes in the wind.*

*Then, he will demolish the mosque." (1)*

They are referring to *Abū Bakr* and *ʿUmar* (may Allah be pleased with them).

He also reportedly said:

*"When the Qā'im, peace be upon him, arrives, he will attempt to demolish the wall that covers the grave. Then Allah will send a violent wind, thunderbolts, and storms, causing people to exclaim: 'This is divine wrath!' As a result, his followers will disperse, and not a single one will remain with him—just as they did with Ḥusayn ibn ʿAlī when they invited him to Kūfah, then abandoned and betrayed him, leaving him to be killed."*

*"Then he will take the pickaxe with his own hands and be the first to strike. When his followers see him striking with his own hands, they will return to him. That day, their ranks will be determined based on how quickly they rejoin him. Then they will demolish the wall, extract the two men, fresh and alive, curse them, disavow them, crucify them, then bring them down, burn them, and scatter their ashes into the wind." (2)*

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## References:

*(1) Biḥār al-Anwār – al-ʿAllāmah al-Majlisī, vol. 52, p. 386.*

*(2) Same source.*

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In one narration, it states that when he enters *Madīnah*, *"he will bring out al-Lāt and al-‘Uzzā and burn them."* (1)

*al-Majlisī*, after citing this narration, commented: *"By al-Lāt and al-‘Uzzā, he means the two idols of Quraysh—Abū Bakr and ‘Umar."* (2)

He also commented on another narration, saying: *"Perhaps what is meant by 'committing the act' is the burning of the two cursed shaykhs."* (3)

Thus, he will bring relief to the hearts of Allah’s allies, as is mentioned in a *ḥadīth qudsī* in their books, which states that Allah showed *Muḥammad* صلی الله علیه وسلم the *Mahdī* and the *imāms*, whereupon the Prophet asked:

*"O Lord, who are these?"*

Allah replied:

*"These are the imāms, and this is the Qā’im, who will declare my lawful as lawful and my unlawful as unlawful. Through him, I will take vengeance on my enemies. He is a comfort to my allies and will heal the hearts of your Shī‘ah from the wrongdoers, deniers, and disbelievers. He will bring out al-Lāt and al-‘Uzzā, fresh and alive, and burn them. The tribulation caused by them on that day will be even greater than the trial of the golden calf and the Sāmirī."* (4)

## Then What?

He will resurrect *‘Ā’ishah*, the Mother of the Believers, from her grave and enforce legal punishment upon her:

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*Abū Jaʿfar (Muḥammad al-Bāqir)* reportedly said:

*"By Allah, if our Qā'im were to rise, he would return the Ḥumayrā' (i.e., 'Ā'ishah) to life and establish the legal punishment against her, and he would avenge the daughter of Muḥammad, Fāṭimah (peace be upon her), against her." (1)*

He will also carry out mass executions, targeting *Quraysh* and the Arabs in particular!

*Abū 'Abdillāh (Jaʿfar al-Ṣādiq)* reportedly said:

*"When the Qā'im from the family of Muḥammad, peace be upon him, rises, he will gather five hundred men from Quraysh and execute them. Then, he will gather another five hundred and execute them. Then, another five hundred—continuing this six times." (2)*

As for the rest of the Arabs beyond *Quraysh*, there will be nothing between him and them but slaughter!

*Abū 'Abdillāh (Jaʿfar al-Ṣādiq)* reportedly said:

*"There will be nothing left between us and the Arabs except slaughter." He then gestured with his hand to his throat. (3)*

How could an Arab man carry out the mass killing of his own people—his own tribe and kin?

What benefit is there in slaughtering the Arabs? Are there not righteous Muslims among them?

Are there not even *Shī'ah* among them as well?

And if we today reject and doubt this *Mahdī*, his own followers, upon his emergence and demonstration of his proof, will likewise doubt him when they witness his excessive killing and brutality!



## References:

(1) *ʿIlal al-Sharāʿi*, vol. 2, p. 267; *Biḥār al-Anwār*, vol. 52, p. 314; *Ithbāt al-Hudāt*, vol. 3, p. 498; *Dalāʾil al-Imāmah*, p. 256; *Mukhtaṣar Baṣāʾir al-Darajāt*, p. 213; *Mustadrak al-Wasāʾil*, vol. 18, p. 91; *Jāmiʿ Aḥādīth al-Shīʿah (al-Burūjirdī)*, vol. 25, p. 453; *Tafsīr Nūr al-Thaqalayn*, vol. 3, p. 467; *al-Īqāz min al-Hajʿah*, p. 232.

(2) *al-Irshād – al-Shaykh al-Mufīd*, vol. 2, p. 383; *Biḥār al-Anwār*, vol. 52, p. 338; *al-Anwār al-Bahiyyah – ʿAbbās al-Qummī*, p. 382.

(3) *Biḥār al-Anwār*, vol. 52, p. 349; *al-Ghaybah – al-Nuʿmānī*, p. 241.

*Abū Jaʿfar (Muḥammad al-Bāqir)* reportedly said:

*"If people knew what the Qāʾim would do upon his emergence, most of them would wish never to see him because of how many people he will kill. Indeed, he will begin with Quraysh, and he will take nothing from them except the sword, nor will he give them anything except the sword, until many people will say: 'This man is not from the family of Muḥammad—if he were from the family of Muḥammad, he would show mercy.'"* (1)

Perhaps he is not from the family of *Muḥammad*, as they themselves say, but rather from the *Children of Israel*. Read the following to understand the nature of this awaited *Mahdī*:

*Ḥudhayfah* reported that the Messenger of Allah ﷺ said:

*"The Mahdī is a man from my descendants. His skin is the color of the Arabs, but his body is that of an Israelite. He has a mole on his right cheek that shines like a brilliant star. He will fill the*

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*earth with justice as it was filled with oppression. The inhabitants of the earth and the heavens, and even the birds in the sky, will be pleased during his rule." (2)*

As for the pleasure of those in the heavens—Allah does not love corrupters. And as for those on earth—the entire Arab nation will not be pleased.

Since he is *Israelite*, he will not rule by the law of *Muḥammad* ﷺ but rather by the law of the House of *Dāwūd*.

*Abū ‘Abdillāh (Ja‘far al-Ṣādiq)* reportedly said:

*"When the Qā'im from the family of Muḥammad rises, he will judge among the people by the rule of Dāwūd (peace be upon him) and will not require any evidence." (3)*

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**He will not follow the way of his grandfather *Muḥammad* ﷺ.**

Their *imām*, *Muḥammad al-Bāqir*, was asked whether the *Mahdī* would follow the *Sunnah* of *Muḥammad*, and he replied:

*"Far from it! The Messenger of Allah ﷺ dealt with his nation with gentleness and sought to win people's hearts, but the Qā'im has been commanded to rule by slaughter and not to accept repentance from anyone." (1)*

The Messenger of Allah ﷺ ruled according to the *Qur'ān*, but this *Mahdī* will bring a new book, different from the *Qur'ān*:

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*"The reports from the pure imāms (peace be upon them) have reached the level of tawātur, confirming that the Imām of the Age, the lawgiver of the era (peace and blessings be upon him), will come with a new book, severe upon the Arabs, and that most of his soldiers will be non-Arab." (2)*

Muslims recognize no new book other than the Book of Allah. If this *Mahdī* brings a new book, then he must be from non-Arab descent. Otherwise, these narrations are nothing more than fabrications made by non-Arabs.

Now, we can begin to form a picture of this *Mahdī*, considering what has been mentioned:

1. He will kill the Arabs, and there will be nothing between him and them except the sword.
2. His body is that of an Israelite.

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### References:

- (1) *Biḥār al-Anwār*, vol. 52, p. 354; *al-Ghaybah – al-Nu‘mānī*, p. 238.
- (2) *Sharḥ Iḥqāq al-Ḥaqq – al-Sayyid al-Mar‘ashī*, vol. 13, p. 161; *Dalā‘il al-Imāmah*, p. 441; *Biḥār al-Anwār*, vol. 51, pp. 80/85/91; *al-Arba‘īn – al-Māḥūzī*, p. 208.
- (3) *al-Irshād*, p. 413; *A‘lām al-Warā – al-Ṭabarsī*, p. 433.
- (4) *Biḥār al-Anwār*, vol. 52, p. 354.
- (5) *al-Fawā‘id al-Madaniyyah wa-al-Shawāhid al-Makkiyyah – Muḥammad Amīn al-Istarābādī*, *al-Sayyid Nūr al-Dīn al-‘Āmilī*, pp. 532-533.

3. **He will rule by the law of the House of *Dāwūd* ("the Jews").**
4. **Most of his army will be from the descendants of non-Arabs.**

5. **He will not follow the way of *Muḥammad*.**
6. **He will bring a new book that will be severe upon the Arabs.**
7. **People will be repulsed by his brutality and bloodshed—qualities that remain characteristic of the Jews to this day.**

This is just a glimpse of the biography of this cowardly *Mahdī*, who will fill the earth with blood and slaughter instead of mercy and justice...

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### **The Doctrine of *Raj'ah***

The desire for revenge and domination over one's enemy is deeply ingrained in human nature.

The human soul is naturally inclined to hate those who have wronged it and to love triumph over them. The joy and satisfaction it finds in this cannot be described. One poet, upon achieving his vengeance, said:

*"So delightful was my drink,*

*Whereas before, I could hardly swallow boiling water."* (1)

Thus, this belief (*raj'ah*) has satisfied the Shi'ites' innate urge for vengeance against their enemies, both past and present. It has given them a sense of triumph, even if only in their dreams, as their enemies throughout history have been, first and foremost, the *Companions of the Messenger of Allah*, followed by the *Rightly Guided Caliphs*, then all those who held power, commanded armies, and possessed glory and might.

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Many Shi'ites, witnessing the repeated defeat of their doctrine, began to doubt it and abandoned their defeated community. *Raj'ah* became their awaited promise—the day of victory and revenge against all their enemies.

They consoled themselves with texts like the following:

*"Souls that have departed shall return, and justice will be exacted on the Day of Rising. Those who were tortured shall be avenged, those who were angered shall have their revenge, and those who were killed shall have their retribution. Their enemies will return with them, so they may take their vengeance. Then they will live for thirty months, after which they will die in a single night, having achieved their revenge and satisfied their souls. Their enemies, however, will suffer the most severe torment in Hell. Then they will be brought before the Almighty, and their rights will be restored to them."* (1)

In Shi'ite doctrine, *raj'ah* is the return of specific individuals for the purpose of vengeance. The avengers will be those who have reached the highest levels of faith, while those to be avenged upon will be those who have reached the peak of corruption.

One contemporary Shi'ite scholar writes:

*"From the collected narrations on this topic, we observe that they confirm the return of the Messenger of Allah ﷺ, 'Alī, al-Ḥusayn, as well as the other imāms and prophets (peace be upon them). They also confirm the return of a number of the supporters of al-Mahdī—his ministers, some of the companions of the imāms, and their Shi'ite followers."*

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**References:**

(1) *Attribution to ‘Abdullāh ibn Ya ‘rub or another; see Khitānat al-Adab – al-Baghdādī, vol. 1, p. 409.*

(2) *Biḥār al-Anwār – al- ‘Allāmah al-Majlisī, vol. 53, p. 44.*

...and the return of the martyrs and believers. On the other hand, it also states the return of the oppressors, the enemies of Allah, His Messenger, and His *Ahl al-Bayt* (peace be upon them), the adversaries of the prophets and believers, the combatants against the truth, and the hypocrites.

(1)

Since the first enemy of the Shi‘ites is the first oppressor who usurped the rights of *Muḥammad*, followed by the second and the third (2)—those who reached the pinnacle of oppression and corruption—they will be the first to return so that *al-Mahdī* may take his vengeance upon them.

This doctrine is one of the beliefs unanimously accepted by the *Ithnā ‘Ashariyyah* (Twelver) Shi‘ites. Their scholar *al-Ḥurr al- ‘Āmilī*, in his book *al-Īqāz min al-Haj‘ah bi al-Burhān ‘alā al-Raj‘ah*, after listing their evidence for *raj‘ah*, states:

*"One of these evidences is the consensus of all Imāmiyyah Shi‘ites and the unanimity of the Ithnā ‘Ashariyyah sect in believing in the correctness of raj‘ah. No dissenting voice of significance from past or present scholars has emerged. Moreover, the infallible (imām) himself is included in this consensus due to the numerous mutawātir narrations from the Prophet and the imāms (peace be upon them), affirming their belief in the correctness of raj‘ah, to the extent that even Muḥammad ibn al-Ḥasan al-Mahdī himself has issued a decree affirming it." (3)*

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## **Qur'ānic Justification for *Raj'ah***

*Abū 'Abdillāh (Ja'far al-Ṣādiq) said:*

*"What do the people say about this verse: 'And the Day We will gather from every nation a group...'? I said, 'They say it refers to the Day of Resurrection.' He replied, 'It is not as they claim. Rather, this refers to raj'ah. Would Allah resurrect only a group from every nation on the Day of Judgment and leave the rest? The verse concerning the Day of Judgment is instead: And We gathered them, and We left none of them behind.'" (1)*

He also said:

*"So leave the disbelievers to Me, O Muḥammad; leave them for a while"—this refers to the time of the rising of al-Qā'im (peace be upon him), when he will take vengeance for me upon the tyrants and oppressors from Quraysh, Banū Umayyah, and all others." (2)*

The foremost of these tyrants, in their belief, are *al-Jibt* and *al-Ṭāghūt*—meaning *Abū Bakr* and *'Umar*, the fathers-in-law of the Messenger of Allah (ﷺ). They explicitly state this in other narrations, such as the story of *Ibn al-Mahzīyār*, who allegedly met the Awaited *Imām* in a valley near *Ṭā'if*—though it is unclear what brought him there. Perhaps he had grown weary of the *sardāb* (underground cellar) in *Sāmarrā'*. Among what the *Imām* supposedly told him was:

*"Shall I not inform you of the matter? When the boy sits, the Moroccan moves, the Omani advances, and the Sufyānī is pledged allegiance, then the Walī of Allah will be given permission. I will emerge between al-Ṣafā and al-Marwah with three hundred and thirteen men, all equal. Then I will go to Kūfah, demolish its mosque, and rebuild it upon its original foundation, destroying the structures of the tyrants around it. I will lead the people in performing the*

*pilgrimage of Islam, then proceed to Yathrib (Medina), where I will demolish the ḥujrah (chamber) and bring out those within it while they are still fresh. I will command that they be placed facing al-Baqī' and order for two wooden planks to be set up, upon which they will be crucified. From beneath them, leaves will sprout..."*

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## References:

(1) *al-Raj'ah aw al-'Awda ilā al-Ḥayāt al-Dunyā ba'da al-Mawt – Markaz al-Risālah*, pp. 53–54.

(2) *Meaning Abū Bakr, 'Umar, and 'Uthmān; this is taken from their Du'ā' Yawm 'Āshūrā'. See Kāmil al-Ziyārāt*, p. 331; *al-Mazār*, p. 484; and *Bihār al-Anwār*, vol. 98, p. 293.

(3) *al-Īqāz min al-Haj'ah – al-Ḥurr al-'Āmilī*, pp. 63–64. He claims that al-Mahdī issued a written decree affirming this, which is one of their strongest proofs.

(4) *Tafsīr al-Qummī*, vol. 1, p. 24.

(5) *Tafsīr al-Qummī*, vol. 2, p. 416.

...so the people will be tested by them with a greater trial than the first one. Then a caller will call out from the sky: "O sky, perish! And O earth, take them!" On that day, none will remain on the face of the earth except a believer who has purified his heart with faith. I asked, "O my master, what will happen after that?" He said, "The return, the return! The *raj'ah*, the *raj'ah*!" (1)

Their scholar *al-Majlisī* affirms this doctrine after mentioning its proofs, stating:

*"Know, my brother, that I do not think you will have any doubts after I have laid the foundation and clarified the doctrine of raj'ah, which has been unanimously agreed upon by the Shi'ites in*



*all ages. It has become as well-known among them as the sun in the middle of the day, to the extent that they have included it in their poetry and used it as proof against their opponents in all lands. The opponents have criticized them for this... But how can a believer in the truth of the pure imāms (peace be upon them) doubt what has been narrated from them in close to two hundred explicit ḥadīths, reported by more than forty of the great trustworthy figures and leading scholars in over fifty of their works—such as Thiqatu al-Islām al-Kulaynī, al-Ṣadūq Muḥammad ibn Bābawayh, and Shaykh Abū Jaʿfar al-Ṭūsī?"*

Then, after listing the names of those who transmitted these narrations, he says:

*"I believe that whoever doubts these ḥadīths is actually doubting the imāms of the religion. But he cannot openly declare this among the believers, so he resorts to undermining the true religion by spreading ideas that weak-minded people are quick to accept, and by introducing the doubts of atheists. They seek to extinguish the light of Allah with their mouths, but Allah will perfect His light, even if the polytheists hate it." (2)*

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## Reference:

(1) *Dalāʾil al-Imāmah* – al-Ṭabarī, p. 522.

(2) *Bihār al-Anwār*, vol. 53, pp. 122–123.

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## The Doctrine of *Badāʾ*

## Expose on Shias Book Translation

One of the false doctrines invented by the Jews and introduced into their religion is the claim that Allah undergoes *badā'*—meaning that something becomes apparent to Him, so He changes what He had previously decreed. They say in the Torah:

*"And the Lord regretted that He had made man on the earth, and it grieved Him at His heart."*

Exalted is Allah above what they claim. (1)

Perhaps this doctrine was imported into Shi'ism out of necessity. As you have seen, one of their fundamental beliefs is that the *imām* possesses knowledge of the unseen. But since their *imāms* would often give glad tidings of an imminent victory, or predict the near arrival of *al-Mahdī*, and then the promise would fail to materialize, they needed an explanation. So they would claim that Allah had *badā'*—that He changed His command—but the *imām* had spoken according to the knowledge before this change occurred.

For this reason, when *Ismā'īl*, the son of *Imām Ja'far al-Ṣādiq*, died during his father's lifetime—despite the fact that his father had designated him as the next *imām*—they attributed the following statement to *Ja'far al-Ṣādiq*:

*"Nothing has ever appeared to Allah (badā') as much as what appeared to Him regarding my son Ismā'īl... for He took him before me, so that it would be known that he was not an imām after me." (2)*

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## Reference:

## Expose on Shias Book Translation

(1) See *Badhl al-Majhūd fī Ithbāt Mushābahat al-Rāfiḍah lil-Yahūd* – ‘Abdullāh al-Jumaylī, vol. 1, p. 317, where he quotes this text from the Torah.

(2) *al-I‘tiqādāt fī Dīn al-Imāmiyyah and al-Tawḥīd*, both by Ibn Bābawayh (al-Ṣadūq), p. 336.

However, some among the Shi‘a did not accept this explanation, nor were they deceived by this trick. They refused to accept that the *imām* could change, so they split from their companions, halted at *Ismā‘īl*, and claimed that he was *al-Mahdī*...

This was not the last time that the so-called infallible’s prediction would prove incorrect, nor the last time an *imām* designated his son—allegedly appointed by Allah—only for that designated son to die before his father, the *imām*.

A similar incident occurred when *Muḥammad ibn ‘Alī al-Taqī*, the son of the tenth *imām*, passed away, despite the fact that his father had appointed him as the next *imām*. Here is the report:

From *Abū Hāshim al-Ja‘farī*, who said:

"I was with *Abū al-Ḥasan* (peace be upon him) after his son *Abū Ja‘far* had passed away. I was reflecting to myself, intending to say: ‘It seems that they—meaning *Abū Ja‘far* and *Abū Muḥammad*—in our time are like *Abū al-Ḥasan Mūsā* and *Ismā‘īl*, the two sons of *Ja‘far ibn Muḥammad* (peace be upon them), and their case is similar to theirs. Since *Abū Muḥammad* is now the one expected after *Abū Ja‘far*.’

Then *Abū al-Ḥasan* turned to me before I could even speak and said: ‘Yes, *Abū Hāshim*, Allah had *badā’* regarding *Abū Muḥammad* after *Abū Ja‘far* in a way that was not previously known to him—just as He had *badā’* regarding *Mūsā* after the passing of *Ismā‘īl*, revealing the truth of his status. He is as your soul has just suggested to you, even if the false claimants detest it. *Abū*

*Muḥammad*, my son, is my successor after me. He possesses the knowledge that is needed, and he carries the tools of *imāmah*.” (1)

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**Reference:**

(1) *al-Kāfī*, vol. 1, p. 327; *Madīnat al-Ma‘ājiz*, vol. 7, p. 522; *al-Irshād – al-Mufīd*, vol. 2, p. 314; *Kashf al-Ghummaḥ – al-Irbilī*, vol. 3, p. 201.

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They narrate that this doctrine, which attributes ignorance to Allah (Glorified and Exalted is He), is actually a way of glorifying Him.

In their narrations:

*"Allah has not been worshiped with anything like badā'."*

*"Allah has not been glorified with anything like badā'." (1)*

This doctrine has frequently been used to shield their beliefs concerning *al-Mahdī*, as repeated promises of his appearance and the imminent relief of his emergence have been made. However, Allah, who does not reveal His unseen to anyone, refutes these claims by ensuring that these prophecies are proven false.

Yet, there is no blame upon the *imām*, for he had merely seen the preserved tablet (*al-Lawḥ al-Mahfūz*) and truthfully informed them of what was to come. But then, Allah had *badā'* and erased what had been written, replacing it with something else.

## Expose on Shias Book Translation

In the beginning, the predictions about *al-Mahdī*'s emergence were given for near-term dates.

For instance, *Abū Ja'far* said:

*"There will not be more than fifteen nights between the rise of the Qā'im (peace be upon him) and the killing of al-Nafs al-Zakiyyah." (2)*

Then the period was extended further...

From *Abū Hamzah al-Thumālī*, who said:

"I heard *Abū Ja'far* (peace be upon him) say: 'O *Thābit*, Allah the Blessed and Exalted had originally set the timing of this matter for the year seventy (*AH*). But when *al-Husayn* (peace be upon him) was killed, Allah's wrath against the people of the earth intensified, so He delayed it until the year one hundred and forty.

We then informed you, but you spread the news and unveiled the veil of secrecy. Because of that, Allah has not assigned it a fixed time known to us anymore. And Allah erases what He wills and establishes what He wills, and with Him is the Mother of the Book (*Umm al-Kitāb*).'" (3)

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## Reference:

(1) See both narrations in *al-Kāfī*, vol. 1, pp. 146–148.

(2) *al-Irshād – al-Shaykh al-Mufīd*, vol. 2, p. 374.

(3) *al-Kāfī – al-Kulaynī*, vol. 1, p. 368.

## Expose on Shias Book Translation

This matter kept repeating itself, and the sorrow of those awaiting relief continued to grow. Their despair intensified, and their *imāms* repeatedly failed to fulfill their promises. One of them would pass away in grief before seeing the promised event, buried in his grave after spending his life waiting for *al-Mahdī*—to take revenge, achieve victory, and bring relief to their hearts. Yet, he would find nothing but distress and misery, and all his waiting would bring him was the torment of anticipation.

One of their poets expresses these sorrows in verse:

*"Sufficient sorrow it is that time passes by,  
Yet I am neither its builder nor its ruler.  
That our eyes do not gleam with the light  
Of your radiant, shining presence.  
Indeed, within us is longing for you,  
Like the thirst of meadows for the refreshing rain.  
And the length of waiting has worn hearts thin,  
As eyelids close upon a tear-stained shame." (1)*

To console those who spent their lives following news and waiting for the *imām*, they narrated from *Abū 'Abdillāh* that he said:

*"Whoever dies while recognizing his imām, it will not harm him whether this matter occurs sooner or later. And whoever dies while recognizing his imām, it is as if he were with al-Qā'im in his pavilion." (2)*

Yet, in his grave, he faces only *Munkar* and *Nakīr*.

**Reference:**

(1) *Dīwān of Sayyid Ḥaydar al-Ḥillī*, vol. 1, p. 32.

(2) *al-Kāfī – al-Shaykh al-Kulaynī*, vol. 1, p. 372.

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How long this awaited relief has been delayed for those expecting it! How long the time has stretched for those hoping for it!

Perhaps those orchestrating this matter knew very well that waiting was futile, that there was no near relief, and that no *Mahdī* would ever appear. Indeed, they were fully aware of their fabrications. Here is the greatest proof—an explicit admission that they knew they were deceiving people:

In *al-Kāfī*, it is narrated from ‘*Alī ibn Yaqṭīn*, who said:

“*Abū al-Ḥasan* (peace be upon him) said to me: ‘The *Shī‘a* have been nurtured with false hopes for the past two hundred years.’

*Yaqṭīn*—who was *Sunni* while his son was *Shī‘ī*—said to his son ‘*Alī ibn Yaqṭīn*: ‘Why is it that what was told to us came to pass, but what was told to you never happened?’—referring to the prophecies about the rise of the Abbasid state.

## Expose on Shias Book Translation

So *ʿAlī* replied: ‘What was told to us and to you came from the same source. However, your matter was imminent, so you were given the full truth, and it happened as it was said to you. But our matter was not yet at hand, so we were given false hopes.

Had they told us, "This matter will not happen for two hundred or three hundred years," hearts would have hardened, and most people would have abandoned Islam. But instead, they said, "It is coming soon, it is near," to win over hearts and bring the relief closer.’” (1)

And the *Shīʿa* continue to be nurtured by these false hopes to this very day—now for over thirteen centuries.

This is one of the great *wisdoms* behind the doctrine of *badāʿ* and why the *imāms* emphasized it so much, as mentioned by their scholar *al-Majlisī*. He explained that this intense emphasis served many purposes.

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### Reference:

(1) *al-Kāfī*, vol. 1, p. 369.

Among the reasons he mentioned was:

"That these reports serve as a consolation for the believers who are awaiting the relief of Allah’s allies and the triumph of truth and its people... Had they (*the Imāms*) informed the *Shīʿa* from the beginning of their tribulation under the domination of their opponents and the severity of their suffering that their relief would not come except after a thousand years, they would have despaired and abandoned the religion.



But instead, they informed their *Shī'a* that relief was near, and sometimes they even told them that relief might come in certain near periods so that they would remain steadfast in their religion and be rewarded for awaiting relief, as was mentioned in the narration from *Amīr al-Mu'minīn* (peace be upon him).” (1)

Then, he proceeded to cite the previously mentioned narration that the *Shī'a* were raised upon hopes... Thus, they admitted that they would tell them about the emergence of *al-Mahdī* while knowing with certainty that he would not appear at that time—solely to strengthen and win over their followers.

And yet, those poor souls believed them! How astonishing is this scholar (*al-Majlisī*), who considers lying to be a great wisdom and follows an *imām* who lies, raising his followers upon falsehoods!

In truth, anyone who closely observes the condition of the *Shī'a* can only feel pity for them. Their own scholars raise them on false hopes, making promises only to pacify them and bring them comfort—just as a destitute father might promise his child to buy what he asked for, smiling at him and drying his tears, all while knowing in his heart that it will never happen.

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## Reference:

(1) *Biḥār al-Anwār* – *al-'Allāma al-Majlisī*, vol. 4, pp. 131–132.

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One feels even more pity for them when witnessing the harm they inflict upon themselves and their children—the wounds, the bloodshed, the self-flagellation with chains, and the striking of their chests and backs—all as acts of devotion to Allah. The psychological and emotional harm they suffer was not enough; they had to go further, inflicting physical injuries, enduring lashes, and even sacrificing their wealth in the name of *khums*.

They legitimized the violation of their daughters' chastity under the name of *mut'a* (*temporary marriage*), making themselves a laughingstock for past and future generations alike.

*"And whomever Allah humiliates, there is none to honor him. Indeed, Allah does whatever He wills."* [Qur'ān 22:18]

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## The Doctrine of Taqiyya

Throughout history, Islamic thought has encountered numerous ideological movements and theological doctrines, differing and conflicting in various ways. However, among them, the *Shī'a* sect has proven to be the most cunning, the most adaptable, and the most capable of infiltrating societies and blending seamlessly into different environments.

They greatly benefited from the Jews' sophisticated methods of concealment and survival, mastering the weapon of *taqiyya* (*dissimulation*). Their followers embraced it as a fundamental doctrine and a religious obligation, being raised upon it from early childhood.

Thus, this sect has survived throughout the ages by remaining hidden—concealing its beliefs, masking its ideas. Many of the *Shī'a* texts remained unknown until the rise of the *Ṣafavid* state in

## Expose on Shias Book Translation

Iran and, later, the victory of *Khomeini's revolution*. It was only then that their books were printed, allowing the Muslim world to discover this sect—many of whose doctrines had previously been shrouded in secrecy.

Thus, the founders of this sect established *taqiyya* (*dissimulation*) as one of the most crucial pillars of *Shī'ī* thought, making it one of its fundamental principles—even considering it to be nine-tenths of religion.

*Abū 'Abdillāh* said to *Abū 'Umar*:

*"O Abū 'Umar, nine-tenths of religion is in taqiyya, and there is no religion for one who does not practice taqiyya."*

He also said:

*"Safeguard your religion and conceal it with taqiyya, for there is no faith for one who does not practice taqiyya. You are among the people like bees among birds; if the birds knew what was in the stomachs of the bees, they would not leave any of them without devouring them. Likewise, if the people knew what was in your hearts—that you love us, the Ahl al-Bayt—they would devour you with their tongues and harm you both in secret and in public." (1)*

Thus, *taqiyya* took its place among their beliefs, becoming a fundamental principle. According to their narrations, anyone who abandons it before the emergence of *al-Qā'im* (*their awaited Mahdī*) “has abandoned the religion of Allah, the religion of the *Imāmiyyah*, and has opposed Allah, His Messenger, and the *Imāms*.” (2)

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This doctrine of *taqiyya* became a source of strength for the *Shī'ī* sect, allowing it to survive safely within Islamic societies, to spread and multiply—only to reveal itself at the right opportunity, in a suitable location, and under favorable conditions. When the moment arrived, it would erupt like a raging fire, striving to propagate the sect and establish a state through force—just as the propagandists (*du'āt*) of the *Fāṭimid* state did when they founded their rule in *Maghreb* and spread their doctrine by the sword.

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### References:

(1) See these narrations in *al-Kāfī*, Chapter on *Taqiyya*, vol. 2, pp. 217–218.

(2) *al-I'tiqādāt*, pp. 114–115.

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They massacred everyone who opposed them, even though they were initially weak and few in number. In fact, only three men entered *Maghreb*, yet they eventually established a state. (1)

However, their deception backfired, and the very doctrine of *taqiyya* that had once empowered them ultimately became their undoing. The foundation upon which *Shī'ism* was built was overturned, collapsing upon itself.

Here's why:

One of their own scholars states:

## Expose on Shias Book Translation

"It is not hidden from those of intellect among the people of faith, nor from seekers of truth among those of sound minds, what this religion has suffered at the hands of those rebellious adversaries—meaning the Companions (*of the Prophet*)—after the death of the Master of the Messengers (*i.e., the Prophet Muḥammad*), when they usurped the caliphate from his appointed successor, *Amīr al-Mu'minīn* (ʿAlī).

They seized power over him, inflicted various kinds of harm and affliction upon him, and the situation only worsened after his (ʿAlī's) death.

The *Imāms* (of the *Shī'a*) were then forced to live in the shadows, practicing *taqiyya* in silence, enduring all manner of hardship and tribulation.

They urged their *Shī'a* followers to embrace *taqiyya* fully, to the extent of outwardly practicing the faith of the misguided faction—meaning the faith of *Ahl al-Sunnah*.

This led to the complete eclipse of the radiant sun of religion, and its luminous stars were obscured.

Thus, only a small portion of religious knowledge remained certain, as the narrations became entangled with *taqiyya*-based reports.

Even *Thiqatu'l-Islām* (*Muḥammad ibn Ya'qūb al-Kulaynī*, a major *Shī'ī* scholar) himself acknowledged this reality...

So the *Imāms*, in order to protect themselves and their followers, deliberately issued contradictory rulings on the same matter—even when there were no adversaries present.

You would find them giving different answers to the same question..."

## References:

*(1) See the history of the Fāṭimid state and the actions of its propagandists in Ibn Khaldūn's Tārīkh, vol. 4, p. 31 and beyond.*

...giving multiple answers, even when there were no opponents present—this is clear to anyone who examines their stories, reports, and traces their history and legacy.” (1)

The result was contradictory texts and conflicting statements, all attributed to the same *Imām*, allegedly out of fear for his life. Yet, I do not understand what kind of fear would compel someone to issue contradictory rulings and statements. What fear could drive a person to fabricate lies against Allah, to speak falsely in the name of His religion? How could such deceit be justified as self-preservation?

Indeed, it would be easier for a Muslim to be killed and cut to pieces than to knowingly attribute falsehoods to Allah!

Even *Shaykh al-Ṭā'ifah al-Ṭūsī*, as he is called among them, acknowledged these contradictions while attempting to find a solution to this dilemma. He said:

"One of my friends—may Allah support him—who has a rightful claim upon us, brought up the issue of the narrations of our companions—may Allah support them and have mercy on their predecessors—and the contradictions, inconsistencies, oppositions, and conflicts found within them.

## Expose on Shias Book Translation

There is hardly a narration except that there is another one opposing it; no report is free from an opposing account that contradicts it.

Our opponents have taken this as one of the greatest criticisms against our sect and have used it as a means to invalidate our beliefs." (2)

He then mentioned that his teacher, *Abū al-Ḥasan al-Hārūnī al-ʿAlawī*, once believed in *Shīʿī Imāmah* and adhered to its doctrine. However, he later abandoned it when he became confused by the conflicting narrations and left the sect. (3)

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### References:

(1) *al-Ḥadāʾiq al-Nādira, al-Muḥaqqiq al-Baḥrānī*, vol. 1, pp. 4–5.

(2) *Tahdhīb al-Aḥkām, al-Ṭūsī*, vol. 1, p. 2.

(3) *Ibid.*

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The severity of this issue reached the point where an *Imām* would issue a ruling, yet his own followers would reject it, claiming it was said out of *taqiyya*.

This is precisely what happened with *Shuʿayb al-ʿAqraqūfī*.

He heard *Imām al-Ṣādiq* prohibiting the consumption of meat slaughtered by the *People of the Book* (i.e., *Jews and Christians*).

*Shuʿayb* said:

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"When we left his presence, *Abū Baṣīr* said to me: 'Eat it! For I have heard him and his father both permitting it.'

Later, I asked the *Imām* about it again, and he said, 'Do not eat it.'

Then *Abū Baṣīr* said to me: 'Eat it, and I take responsibility for it.'

I asked the *Imām* a second time, and he again said, 'Do not eat it.'

Then *Abū Baṣīr* said: 'Ask him a third time.'

I said: 'I will not ask after asking twice.'" (1)

And *Abū Baṣīr* was one of their most prominent narrators.

Thus, this is the state of the *Infallible Imām*, whose words must not be opposed, and rejecting him is like rejecting Allah Himself. Yet, *taqiyya* corrupted his credibility, leading his followers to dismiss his statements and reject his rulings to his face.

These conflicting narrations have dismantled the doctrine of *Imāmate Infallibility* (*iṣmah*), which asserts that the words of the *Imāms* are divinely protected from error.

For every statement, there exists another that contradicts it.

For every piece of evidence, there is another that refutes it.

So where is the authoritative speech of the *Imām*, which is supposed to be a binding proof for all people?

Is it this statement or that one?



And which of the two was said under *taqiyya*?

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## References:

(1) *Dhaba`ih Ahl al-Kitāb*, Shaykh al-Mufīd, pp. 9–10; *Biḥār al-Anwār*, vol. 63, p. 15.

We will mention examples of their use of *taqiyya*, which has fractured their sect, filled it with contradictions and inconsistencies, and thereby nullified what they had originally established about the necessity (*lutf*) of having an *Imām*, the obligation to obey him, and the claim that without him, people would not know how to worship Allah. As *al-Ṭūsī* mentioned, this is one of the greatest criticisms against the sect.

Everything they have attempted to present as proof for the necessity of the *Imām*—that he is an essential *lutf* (*divine grace*) for preserving the *sharī`a* and guiding creation—has been invalidated. Instead, the *Imām* and his statements have become a source of confusion, contradiction, and misguidance. He issues rulings permitting something at one time and prohibiting it at another, interprets a Qur`ānic verse in one way at one moment and then in a completely opposite way later.

This extensive contradiction is a clear manifestation of Allah's statement:

*"And if it had been from other than Allah, they would have found within it much contradiction."*

(Qur'an 4:82)

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One example of their use of *taqiyya* is their response when opponents refuted their claim that the Prophet ﷺ had appointed ‘*Alī* as his successor and that the *Ṣaḥābah* wrongfully usurped his right and seized his position. The refutation presented by the opponents was as follows:

If the matter was as they claim, then why did ‘*Alī* marry his daughter to ‘*Umar ibn al-Khaṭṭāb* (may Allah be pleased with him), the *Caliph* of the Muslims? This is clear proof of the brotherhood and mutual love that existed between them, as well as the strong bond of religion that united their hearts.

In response, they claim that ‘*Alī* did this out of *taqiyya*!

*Al-Ṭūsī* states:

“If it is said: ‘If the matter were as you claim—that there was a divinely appointed text (*naṣṣ*) regarding ‘*Alī*—then why did the *Amīr al-Mu’minīn* (‘*Alī*) marry his daughter to ‘*Umar*? His marriage to her proves that the relationship between them was harmonious, contrary to what you claim, while many among you even regard ‘*Umar* as a disbeliever!’

We respond: Some among our companions deny that this marriage ever took place. Others affirm it and say that ‘*Alī* did so because he knew that ‘*Umar* would be killed before consummation. However, the correct view is neither of these; rather, he married her to him out of *taqiyya*.” (1)

It is astonishing how they attribute to ‘*Alī* unparalleled bravery and supernatural feats, only to then narrate that *Abū ‘Abdillāh (Ja’far al-Ṣādiq)* said regarding the marriage of *Umm Kulthūm*:

*"Indeed, that was a private part (farj) that was seized from us by force!"* (2)

## Expose on Shias Book Translation

How could 'Alī, the *Lion of Banū Hāshim*, accept such humiliation—something that even a common Arab would not tolerate, let alone the noblest and most honored figures of both *Jāhiliyyah* and *Islām*?

Due to *taqiyya*, contradictions even emerge in the *Infallible Imām's* explanations of Allah's words:

*Mūsā ibn Ashīm* said:

"I was with *Abū 'Abdillāh (Ja'far al-Ṣādiq)*, and a man asked him about a verse from the Book of Allah, and he explained it to him.

Then another person entered and asked him about the same verse, and he gave a different explanation, contradicting the first one.

This caused great distress in my heart, as if knives were piercing it.

I thought to myself: 'I left *Abū Qatāda* in *Shām*, who never makes an error even in a *wāw* (*Arabic conjunction*), and I came to this man who makes all these mistakes?!'

While I was in this state of distress, another person entered and asked him about the same verse, and he gave yet another explanation, contradicting both of the previous ones.

At that moment, my heart settled, and I understood that this was due to *taqiyya*."

He then turned to me and said:

"*O Ibn Ashīm...*"

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## References:

(1) *al-Iqtisād, al-Ṭūsī, p. 213.*

(2) *al-Kāfī, al-Kulaynī, vol. 5, p. 346.*

Allah, the Almighty, delegated authority to *Sulaymān ibn Dāwūd*, as He said:

*"This is Our gift, so bestow or withhold without account."* (Qur'an 38:39)

And He delegated authority to His Prophet ﷺ, as He said:

*"Whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it."*

(Qur'an 59:7)

Thus, what was delegated to the Messenger of Allah ﷺ has also been delegated to us." (1)

Would the Messenger of Allah ﷺ contradict his own reports and put his companions in a state of confusion, as if they were being stabbed with knives?!

This is how the *Shī'a* are raised upon *taqiyya*. When you meet a *Shī'ī* and ask him about some of the beliefs of his sect—such as the *takfīr* (*excommunication*) of the *Ṣaḥābah*—you will find him denying it, swearing oaths, evading the question, invoking curses upon whoever claims such a thing, and even making the most solemn supplications against it.

Yet, according to his doctrine, all of this is permissible. In fact, he is rewarded for his lies and hypocrisy. If he were to abandon *taqiyya*, he would be considered to have left the religion of Islam.

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**Reference:**

(1) *al-Kāfī, al-Kulaynī, vol. 1, pp. 265–266.*

**Chapter Two: The Imāmiyya and Their Stance on the Two Sources of Legislation**

**First: Their Stance on the Noble Qur'an**

Every sect that claims affiliation with Islam and aligns itself with the *qiblah* must rely on the Qur'an to establish its doctrines and construct its methodology. No sect can develop an ideology that is accepted among Muslims unless it grounds its views within a semantic framework derived from the verses of the Qur'an. Through this, it presents its beliefs, constructs its trajectory, and leads its followers.

From its very inception, the *Shī'a* have faced a fundamental question regarding their belief in *imāmah*, which distinguishes them from the rest of the Muslim *ummah*. This question is a natural reaction felt by every Muslim who has been raised under the guidance of the Qur'an and regards it as a book of guidance and legislation. The question is:

*"Why does the Qur'an not mention the doctrine of imāmah, upon which our salvation or destruction depends?"*

And if, according to the *Shī'a*, it does mention it, then why did it suffice with allusion and implication instead of clear articulation and explicit elucidation? The Qur'an's usual approach to matters upon which human happiness or misery depends is one of clarity and explicitness.

If we examine issues of far less significance than *imāmah*, we find that the Qur'an has detailed and expounded upon them thoroughly. It does not merely state them explicitly but also repeats

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them frequently, clarifies them in detail, and establishes rewards for adhering to them and punishments for neglecting them. This is evident to anyone who contemplates the Qur'anic verses and observes its method in establishing its rulings.

To address this issue, the *Shī'a* have adopted two divergent approaches.

One group attempts to extract Qur'anic verses that they can forcefully interpret to allude to *imāmah*. They seek to use these verses as a foundation from which to derive meanings they do not inherently contain, attempting to prove *imāmah* through texts that, had the Qur'an truly intended to support their claim, would have used clear and explicit language.

Instead of referring to 'Alī—as the *Shī'a* claim—through the verse:

*"Those who establish prayer and give zakāt while they bow in rukū'"* (Qur'an 5:55),

which requires additional *ḥadīth* reports (that themselves are weak and problematic) to connect it to 'Alī, the Qur'an could have simply used a phrase that did not require supplementary narrations or external sources for clarification.

It could have presented a meaning free from ambiguity and obscurity, clearly designating 'Alī and his supposed right to *imāmah*. It could have described 'Alī with qualities far more well-known than this story of a ring!

Now, let us set aside this group and their desperate attempts to find verses that patch up their doctrine and give it a semblance of legitimacy. Let us turn to the second group, which avoided such exertion altogether and instead claimed that the Qur'an we have today is missing passages that prove *imāmah* and point to it.

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According to them, this book has left the world in a state of confusion and misguidance due to the actions of those apostate *Ṣaḥābah* who corrupted it, altering and omitting more than they left intact.

And they claimed in their narration: *"If the Qur'an had been recited as it was revealed, you would have found us mentioned in it by name."* (1)

I have found that the majority of Sunni scholars who have written about the *Shī'a* attribute this statement to them, such as **al-Ash'arī (d. 330 AH)**, **al-Baghdādī (d. 429 AH)**, **Ibn Ḥazm (d. 456 AH)**, and others.

The author of *al-Washī'a*, **Shaykh Mūsā Jār Allāh (d. 1369 AH)**, who lived among the *Shī'a* for a long time and studied in their circles, states:

*"The belief in the distortion of the Qur'an by the omission of words and verses that were revealed, and by altering the order of words, is unanimously upheld in Shī'a books."* (2)

During my visit to the *ḥawza 'ilmiyya* in Qom, I encountered many who affirmed this belief—either explicitly or implicitly. In fact, the majority of those with whom I discussed this issue would attack me by claiming that the Sunnis also believe in the distortion of the Qur'an, instead of responding that the Qur'an is free from corruption.

One of their *āyātullāhs* raised an objection concerning *Sūrat al-Masad (Tabbat yadā Abī Lahab)*, when I was debating him on this matter. He expressed astonishment at how no disbeliever was mentioned in this *sūrah* except for the Prophet's uncle, **Abū Lahab**. Through this, he alluded to a narration they possess which claims that the names of forty disbelievers were omitted from the *sūrah*, while the name of the Prophet's uncle was left in order to disgrace him.

*(1) Tafsīr al-Şāfī, Vol. 1, p. 41; Tafsīr al-Burhān, Vol. 1, p. 15*

*(2) al-Washī'a by Mūsā Jār Allāh, p. 104*

When I asked one of the professors at *Jāmi'at Ahl al-Bayt*, who teaches *Uşūl al-Fiqh*, about this issue, he responded by claiming that the Sunnis also believe in the distortion of the Qur'an.

So I asked him: *"Give me an example of a verse that you think the Sunnis have distorted."*

He replied: *"The Sunnis omit the word 'al-'Alī' from the verse 'Şadaqa Allāh al-'Alī al-'Aẓīm', and they say instead 'Şadaqa Allāh al-'Aẓīm'."*

I was astonished and said to him: *"That is not a verse from the Qur'an. What is actually found in the Qur'an in this regard is the statement of Allāh: 'Say: Allāh has spoken the truth' (Qur'an 3:95)."*

He became visibly agitated and insisted: *"No! It is an actual verse from the Qur'an!"*

So I asked him: *"In which sūrah is it found?"*

He pondered for a while. Next to me was one of his Moroccan students who had converted to *Shī'ism*, and I noticed his face turning red with embarrassment. After a long moment of thought and hesitation, the professor finally responded:

*"I will search for it on the computer—not in the muşḥaf—and I will bring you the name of the sūrah tomorrow."*



## Expose on Shias Book Translation

We bid him farewell. The next morning, by the decree of Allāh, I encountered him again while he was walking on the road. I greeted him, but he did not stop. He merely gestured with his hand in acknowledgment of the greeting and hastened his pace.

What I found even more astonishing was that, among all the scholars and students I met, I did not find a single one who had memorized the Qur'an. In fact, nearly every one of them made mistakes in every Qur'anic verse they attempted to recite.

This was particularly surprising given that some of them held the title of *āyatullāh* and were over sixty years old.

The author of *al-Washī'a* also mentioned this observation, confirming that he did not find anyone among them who had memorized the Qur'an, despite living among them and studying in their institutions. (1)

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### (1) *al-Washī'a*, pp. 27–28

The reason for this is that they narrate in their books reports that warn against memorizing the Qur'an that is currently in people's hands. It is reported from Abū Ja'far that he said:

*"When the Qā'im from the family of Muḥammad, peace be upon him, rises, he will set up tents for those who will teach the people the Qur'an as it was revealed by Allāh, Glorified and Exalted be He. The most difficult thing at that time will be for those who have memorized it today because they will find it different in composition."* (1)

## Expose on Shias Book Translation

The *Shī'a* narrate in their books numerous reports in different forms, all of which indicate that the Ṣaḥāba committed a heinous act after the death of the Messenger of Allāh, ﷺ. They claim that the companions took the Qur'an and removed from it everything that exposed their deeds, as well as every reference to 'Alī ibn Abī Ṭālib, his virtues, and his entitlement to the *Imāma* after the Messenger of Allāh, ﷺ.

Here is the story as they narrate it from Abū Dharr al-Ghifārī:

"When the Messenger of Allāh, ﷺ, passed away, 'Alī, peace be upon him, compiled the Qur'an and brought it to the *Muhājirīn* and *Anṣār* and presented it to them, as the Messenger of Allāh, ﷺ, had instructed him. When Abū Bakr opened it, the first page he turned to contained the scandals of the people. 'Umar immediately jumped up and said: 'O 'Alī, return it! We have no need for it.' So 'Alī, peace be upon him, took it and left.

Then they summoned Zayd ibn Thābit, who was a reciter of the Qur'an, and 'Umar said to him:

‘‘Alī brought us the Qur'an, and it contains the scandals of the *Muhājirīn* and *Anṣār*. We have decided to compile the Qur'an and remove from it whatever would expose and disgrace them.’

Zayd agreed to this, but then said: ‘If I complete the Qur'an in the manner you request, and then

‘Alī reveals the Qur'an that he compiled, won't that render all your efforts worthless?’

'Umar asked: ‘Then what is the solution?’

Zayd replied: ‘You are more knowledgeable about how to deal with this.’

## Expose on Shias Book Translation

‘Umar then said: ‘There is no solution except to kill him and rid ourselves of him.’ So he devised a plan to have Khālīd ibn al-Walīd assassinate him, but he was unable to carry it out, as the details of this have already been explained.

When ‘Umar became the caliph, he asked ‘Alī, peace be upon him, to hand over his Qur’an so that they could alter it among themselves. He said:

‘O Abū al-Ḥasan, if you bring the Qur’an that you brought to Abū Bakr, we will unify upon it.’

But ‘Alī, peace be upon him, replied:

‘Far from it! That is not possible. I brought it to Abū Bakr only so that the proof would be established against you, so that on the Day of Judgment you would not say: “*We were unaware of this*” or claim “*You never brought it to us.*”

The Qur’an that I have can only be touched by the purified ones and the divinely appointed successors from my offspring.’

‘Umar then asked:

‘Is there a specific time for its revelation?’

—And I do not know in what language this phrase was spoken, but it is certainly not Arabic—

‘Alī, peace be upon him, replied:

‘Yes, when the Qā’im from my offspring rises, he will reveal it and command the people to follow it, and the law will be based upon it.’” (1)

## Expose on Shias Book Translation

This, they claim, is what the *Ṣaḥāba* did. Yet they failed to realize that the Qur'an is preserved by the protection of Allāh, as He has said:

*"Falsehood cannot approach it from before it or behind it."* (Qur'an 41:42)

And Allāh has taken it upon Himself to preserve it:

*"Indeed, We have sent down the Reminder, and indeed, We will preserve it."* (Qur'an 15:9)

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**(1) *al-Irshād* – Shaykh al-Mufīd – Vol. 2, p. 386**

**(1) *Biḥār al-Anwār* – al-ʿAllāma al-Majlisī – Vol. 89, pp. 42–43; *Kitāb Sulaym ibn Qays* pp. 108 & 110; *al-Iḥtijāj* p. 81**

To reinforce the claim of *tahrīf* (alteration), their narrations explicitly state that certain verses were originally revealed in a different form. You find their *Imām* reciting the verse in a way different from how it appears in the Qur'an today, then following it with the phrase *"This is how it was revealed,"* indicating that this was its original form before being altered.

It is reported from Abū ʿAbdillāh that he said:

*"And whoever obeys Allah and His Messenger in the wilāya of ʿAlī and the wilāya of the Imāms after him has attained a great success. This is how it was revealed."* (1)

They narrate from Jābir that he said:

## Expose on Shias Book Translation

*"Jibrīl descended with this verse upon Muḥammad in this manner: 'And if you are in doubt concerning what We have sent down upon Our servant regarding 'Alī, then produce a sūrah like it.'" (2)*

One of them narrates from Abū 'Abdillāh:

*"And do not be like the one who unraveled her spun thread after it was strong into separate strands, taking your oaths as a deception among yourselves—that the A'imma are superior to your A'imma."*

I asked: "May I be your ransom, A'imma?"

He said: "Yes, by Allah, A'imma."

I said: "But we recite 'arbā' (more abundant)."

He replied mockingly: "*What is 'arbā'?*" and gestured with his hand, throwing it away.

*"Indeed, Allah is testing you through him—meaning 'Alī, peace be upon him—and He will clarify for you on the Day of Judgment that over which you used to differ." (3)*

What confirms their claim that the verse is incorrect is their mockery of its meaning, as seen in this narration. When their *Imām* mockingly said "*What is 'arbā'?*" and dismissed it with his hand, he was implying that the meaning is weak and that the verse is not as Allah originally revealed it.

This is seen in many narrations. For example, 'Alī ibn Abī Ṭālib, in a lengthy discussion, said:

## Expose on Shias Book Translation

*"As for your perplexity regarding the incongruity of the statement: 'If you fear that you will not deal justly with orphans, then marry those who please you from among the women,' and the fact that justice towards orphans has no apparent connection to marrying women, and that not all women are orphans—this is due to what I previously mentioned about the hypocrites' omissions from the Qur'an. Between the discussion on orphans and the topic of marrying women, there was more than a third of the Qur'an in terms of speech and narrative. This and similar issues reveal to those who reflect and ponder the incidents of the hypocrites within it. It has also provided an avenue for the Mu'aṭṭila (deniers of religious laws) and the adherents of deviant sects to criticize the Qur'an. If I were to explain to you everything that has been omitted, altered, or changed in this manner, it would be lengthy, and what taqiyya prohibits from being disclosed—regarding the virtues of the awliyā' and the disgrace of their enemies—would become apparent." (1)*

This narration indicates that *taqiyya* (dissimulation) prevents them from openly stating this belief. It also shows their mockery of the meaning found in the verse, their dismissal of it as incoherent, and their argument that the verse was forcibly inserted into this location. They claim that it is not as Allah originally revealed it.

For example, Abū 'Abdillāh responded sarcastically when a reciter recited:

*"You were the best nation brought forth for mankind."*

He mockingly said:

*"The best nation? They killed the Commander of the Faithful, al-Ḥasan, and al-Ḥusayn?"*

The reciter then asked:

*"May I be your ransom, how was it revealed?"*

He replied:

*"It was revealed as: 'You were the best A'imma (leaders) brought forth for mankind.'" (2)*

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**(1) *al-Kāfī* – Shaykh al-Kulaynī – Vol. 1, p. 414**

**(2) *al-Kāfī* – Vol. 1, p. 417**

**(3) *al-Kāfī* – Shaykh al-Kulaynī – Vol. 1, p. 292**

**(1) *Bihār al-Anwār* – Vol. 89, p. 47; *al-Ihtijāj* – pp. 131–132**

**(2) *Tafsīr al-Qummī* – Vol. 1, p. 110**

What supports the previous narration's claim that a third of the words of Allah, Glorified and Exalted, were removed is what they narrated in *al-Kāfī*:

*"Indeed, the Qur'an that Jibrīl brought to Muḥammad ﷺ contained seventeen thousand verses." (1)*

Since the Qur'an we have today consists of approximately six thousand verses, this means that two-thirds of it has been omitted!!!

When the commentator of *al-Kāfī* came across this narration, he explicitly stated:

*"The verses of the Qur'an are six thousand five hundred... and the additional verses beyond that are from what was omitted due to taḥrīf (alteration)." (2)*

## Expose on Shias Book Translation

He further stated elsewhere:

*"The omission and alteration of some parts of the Qur'an have been established through our sources by tawātur ma'nawī (mass transmission in meaning), as is evident to anyone who examines the books of ḥadīth from beginning to end." (3)*

Many of them acknowledge this belief and explicitly state it in their books. You have already seen the *tahrīf* narrations in *al-Kāfī* and *Biḥār al-Anwār*, both authored by highly regarded scholars among the Shī'a, and indeed, by some of their most prominent *mashāyikh* (scholars).

Among those who also admitted to *tahrīf* is **al-Fayḍ al-Kāshānī**, the author of a *tafsīr* (exegesis) book. He states:

*"As for the belief of our mashāyikh (senior scholars), may Allah be pleased with them, in this matter, it appears from Thiqat al-Islām Muḥammad ibn Ya'qūb al-Kulaynī, may Allah sanctify his soul, that he believed in tahrīf and omission in the Qur'an. This is because he narrated ḥadīths on this subject in his book al-Kāfī without criticizing them, even though he mentioned at the beginning of the book that he only included reports he deemed trustworthy. Likewise, his teacher, 'Alī ibn Ibrāhīm al-Qummī, may Allah be pleased with him, whose tafsīr is filled with this belief and even goes to great lengths in asserting it. Similarly, Shaykh Aḥmad ibn Abī Ṭālib al-Ṭabarsī, may Allah be pleased with him, followed the same approach in his book al-Iḥtijāj."*

(1)

**Muḥsin al-Kāshānī**, the author of one of their most famous *tafsīr* books, states:

*"What is derived from the narrations transmitted through the Ahl al-Bayt, peace be upon them, is that the Qur'an in our possession today is not complete as it was revealed to Muḥammad ﷺ."*



## Expose on Shias Book Translation

*Rather, some of it differs from what Allah originally revealed, some has been altered, and many things have been omitted—including the name of ‘Alī, peace be upon him, in numerous places, as well as other things. Furthermore, it is not arranged in the manner that is pleasing to Allah and His Messenger 2) " (عليه وسلم).*

**Al-Qummī**, in his *tafsīr*, explicitly affirmed this belief, supported it with numerous narrations, and discussed *tahrīf* in multiple sections of his exegesis. He said:

*"As for what has been altered, it includes: ‘But Allah bears witness to what He has sent down to you concerning ‘Alī. He has sent it down with His knowledge, and the angels bear witness.’*

And also:

*‘O Messenger! Convey what has been revealed to you from your Lord concerning ‘Alī. If you do not do so, then you have not conveyed His message.’*

And:

*‘Indeed, those who disbelieve and wrong the rights of the family of Muḥammad—Allah will never forgive them.’*

And:

*‘And those who wronged will come to know... ’”*

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(1) *al-Kāfī* – Vol. 2, p. 134

(2) *Sharḥ Jāmi‘* – Vol. 11, p. 536

(3) *Same Source* – Vol. 11, p. 88

(1) *Tafsīr al-Ṣāfi* – Vol. 1, p. 51

(2) *Tafsīr al-Ṣāfi* – Vol. 1, p. 49

*"...the right of the family of Muḥammad—what an evil return they shall have!"*

And:

*"If only you could see those who wronged the family of Muḥammad's right while in the throes of death..."*

And many similar examples, which we will mention in their appropriate places." (1)

**Al-Baḥrānī**, in his book *al-Burhān*, dedicated an entire chapter titled:

*"That the Qur'an was not compiled as it was revealed except by the Imāms."*

In it, he presented numerous narrations about *tahrīf* (alteration). (2)

Among those who explicitly affirmed *tahrīf* is **Muḥammad ibn Ibrāhīm al-Nu'mānī** in his book *al-Ghayba*, where he also cited many of these narrations. (3) Similarly, **al-'Ayyāshī**, the author of a *tafsīr* (exegesis), held this belief and included its narrations in his commentary. (4)

Among them is **al-Mufīd**, the author of *Awā'il al-Maqālāt*, who states:

*"Indeed, narrations have come down in a widespread manner from the Imāms of guidance from the family of Muḥammad ﷺ regarding the variation in the Qur'an and what some oppressors have introduced into it through omission and reduction... As for omission, reason does not find it*

*impossible nor does it prevent its occurrence. I have debated those who deny it—whether the Mu‘tazilites or others—at length, but I have not found among them any argument that I can rely upon to refute it." (5)*

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**(1) *Tafsīr al-Qummī* – Vol. 1, pp. 10–11**

**(2) *al-Burhān* by al-Muḥaqqiq al-Baḥrānī – Vol. 1, p. 15 and beyond**

**(3) See *al-Ghayba*, p. 218**

**(4) See *Tafsīr al-‘Ayyāshī* – Vol. 1, p. 13 and elsewhere**

**(5) *Awā‘il al-Maqālāt* – al-Shaykh al-Mufīd – pp. 80–82**

**Khomeini** explicitly states this belief in his books. In *Kashf al-Asrār*, he says:

*"Those who had no connection with Islam or the Qur‘an except for the sake of leadership and worldly gain, and who used the Qur‘an as a tool to serve their corrupt aims, could have altered this divine book if the name of the Imām had been mentioned in it. They could have erased these verses from it and affixed this disgrace upon the history of Muslims." (1)*

The belief in *tahrīf* has remained embedded within the books of the Shī‘a sect and in the hearts of many of their scholars, shielded by *taqiyya* (dissimulation) and passed secretly among their elites.

Then, one of their esteemed scholars emerged—a man who authored one of their most extensive books, *Mustadrak al-Wasā‘il*, spanning eighteen volumes and considered one of their authoritative sources of *ḥadīth*. They venerated this scholar to the extent that they buried him in one of their most revered locations—inside the shrine of their Imām in Najaf. (2)

## Expose on Shias Book Translation

This scholar compiled and authenticated these narrations in a book specifically dedicated to this issue, which he titled:

*"Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb" (The Decisive Word in Proving the Alteration of the Book of the Lord of Lords).*

In his introduction, he states:

*"The sinful, erring servant, Ḥusayn ibn Muḥammad Taqī al-Dīn al-Ṭabarsī—may Allah make him among those who stand at His door and hold fast to..."*

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**(1) *Kashf al-Asrār*, p. 114**

**(2) See *A'lām al-Shī'a* – al-Ṭihirānī – Vol. 1, p. 553, where he states that he was buried “between the ‘itra (the Prophet’s family) and the Book, meaning in the third ṭwān to the right of the one entering the sacred courtyard from the qibla gate.”**

In his book, he writes:

*"This is a subtle and noble book that I have composed to prove the alteration of the Qur'an and expose the scandals of the oppressors and transgressors. I have named it 'Faṣl al-Khiṭāb fī Taḥrīf Kitāb Rabb al-Arbāb' (The Decisive Word in the Alteration of the Book of the Lord of Lords), and I have included in it remarkable insights that will bring delight to every eye. I hope, from the One whose mercy is awaited by those who err; that He will grant me benefit from it on the Day when neither wealth nor sons will be of avail." (1)*

## Expose on Shias Book Translation

Indeed, he gathered all the narrations scattered across their books, traced the statements of their scholars, and compiled more than a thousand examples of alleged alterations in the Qur'an according to their sources. (2)

I used to see many of them insistently deny this matter, refusing to openly declare it, and employing *taqiyya* (dissimulation) to its utmost degree, using every permissible oath and invoking destruction upon themselves, claiming that this was nothing but a fabrication. They would respond to anyone who confronted them with these narrations by saying: *"Here is our Qur'an, which we recite in Iran, and here are the copies of the Qur'an that Shī'a read everywhere—there is nothing added to them nor any difference from your copies."*

However, I found that this is exactly what the theorists of Shi'ism and the founders of its doctrines recommended. Their books report from their infallible Imāms that they commanded their followers to recite this Qur'an, the one currently in people's hands, during the time of *ghayba* (occultation), and not to go beyond it until the *Ṣāhib al-Zamān* (the Mahdī) appears.

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(1) Quoted from *Uṣūl Madhhab al-Shī'a* – Nāṣir al-Qifārī – Vol. 1, p. 286

(2) Same source, Vol. 1, p. 309

It is narrated from **Muḥammad ibn Sulaymān**, from one of his companions, from **Abū al-Ḥasan**, who said:

*"I said to him: 'May I be sacrificed for you! We hear verses in the Qur'an that are not as we recite them, nor do we know how to read them as we have heard from you. Will we be sinful for*

*this?' He replied: 'No. Recite as you have learned, for the one who will teach you will come to you soon.'"* (1)

Their scholar **al-Mufīd** states:

*"It has been authentically reported from our Imāms, peace be upon them, that they commanded the recitation of what is between the two covers (of the Qur'an) and not to exceed it—neither adding to it nor omitting from it—until the Qā'im (the Mahdī) arises. Then, he will teach the people the Qur'an as it was revealed by Allah Almighty and as it was compiled by Amīr al-Mu'minīn, peace be upon him."* (2)

**Ni'matullāh al-Jazā'irī** states:

*"It has been narrated in the reports that the Imāms, peace be upon them, commanded their followers to recite this existing Qur'an in prayers and otherwise, and to follow its rulings, until our master, the Ṣāhib al-Zamān (the Mahdī), appears. Then, this Qur'an will be lifted from the hands of the people to the heavens, and the Qur'an that was compiled by Amīr al-Mu'minīn will be brought forth, which will then be recited and its rulings applied."* (3)

For this reason, the *muṣḥaf* (Qur'anic text) found in Iran is the same as the one used and recited by the Sunnis. However, you may hear some of them inserting the word *'Alī* in certain places.

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(1) *al-Kāfī* – al-Shaykh al-Kulaynī – Vol. 2, p. 619

(2) Quoted by al-Majlisī in *Bihār al-Anwār* – Vol. 89, p. 74

(3) *al-Anwār al-Nu'māniyya* – Vol. 2, pp. 363–364

## Expose on Shias Book Translation

A video clip was recorded on the *al-Burhān* website featuring a Shī'ī man reciting:

*"O Messenger, convey what has been revealed to you **regarding** 'Alī, and if you do not, then you have not conveyed His message,"*

with the addition of the phrase "**regarding** 'Alī." (1)

Some have attempted to disassociate themselves from this belief. However, one cannot ascertain whether their disavowal is out of genuine conviction or mere *taqiyya* (dissimulation). What indicates that it is *taqiyya* is that not one of them has dared to criticize *al-Kāfī*—their most authentic book—which is filled with such narrations. Nor has anyone among them dared to declare *Khomeini* or others who openly stated this belief as misguided. Thus, these narrations and books remain a disgrace to the Shī'a—indeed, to all Muslims—while the Book of Allah remains preserved:

*"Falsehood cannot approach it from before it or from behind it; it is a revelation from One Most Wise, Praiseworthy." [Sūrat Fuṣṣilat: 42]*

And the Jewish influence—well-known for corrupting sacred scriptures—remains evident in this doctrine, which seeks to cast doubt on the primary sources of Islam.

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(1) *al-Burhān* website [www.alburhan.net](http://www.alburhan.net)

## Secondly: Their Position on the Sunnah

## Expose on Shias Book Translation

Our discussion would be incomplete without addressing the next topic: their stance toward the narrators of the *Sunnah*—the **Companions** of the Messenger of Allah ﷺ, the bearers of his teachings, and those who conveyed his message.

The Shī‘a, in declaring the noble Companions of the Messenger of Allah as disbelievers, have turned their backs on all the hadiths narrated by this blessed group—his sayings, actions, circumstances, and life events.

Through this, the architects of this doctrine have succeeded in **undermining Islam at its very foundation** because declaring the Companions disbelievers entails rejecting everything they narrated regarding the Sunnah of the Prophet ﷺ, his rulings, and his traditions.

Thus, **Abū Hurayrah**, **‘Ā’ishah**, **Anas ibn Mālīk**, **‘Abdullāh ibn ‘Umar**, **‘Abdullāh ibn Mas‘ūd**, **‘Abdullāh ibn ‘Abbās**, and **‘Abdullāh ibn ‘Amr ibn al-‘Āṣ**—along with others who preserved the teachings, sayings, and rulings of the Messenger of Allah—are all, according to them, apostates and disbelievers. Consequently, their reports are deemed invalid, their hadiths are rejected, and thereby, the **only bridge connecting us to the life and guidance of our Prophet ﷺ is demolished**.

This is precisely what the Shī‘a believe regarding the Companions of the Messenger of Allah ﷺ. For this reason, they **do not accept the hadiths recorded by Ahl al-Sunnah in their books**, including those by **al-Bukhārī**—the compiler of the most authentic book after the Book of Allah—**Muslim**, **Abū Dāwūd**, **al-Tirmidhī**, and others.

Their scholar, **Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā’**, states:



*"The Shī'a do not consider anything as Sunnah except what has been authenticated through the chains of Ahl al-Bayt... As for what is narrated by the likes of Abū Hurayrah, Samura ibn Jundub, 'Amr ibn al-Āṣ, and their counterparts, they are not worth even the weight of a gnat in the eyes of the Imāmiyyah." (1)*

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**(1) Aṣl al-Shī'a wa Uṣūluhā, p. 79**

Another Shī'ī scholar stated:

*"Indeed, al-Bukhārī, Muslim, and their likes are forgers and liars in the view of the Shī'a. In fact, they have ruled that al-Bukhārī was foolish and incapable of distinguishing between authentic and weak narrations for various reasons." (1)*

The scholars of Islam were well aware of this dangerous deviation, which threatens to undermine Islam from its very foundation. Imām Mālik (may Allah have mercy on him) said:

*"These are merely people who sought to attack the Prophet ﷺ, but they were unable to do so, so they attacked his Companions instead. This is so that it may be said: 'He was a man of poor character. Had he been righteous, his Companions would have been righteous too.'" (2)*

Abū Zur'ah al-Rāzī used to say:

*"If you see a man disparaging any of the Companions of the Messenger of Allah ﷺ, then know that he is a **heretic**. This is because the Messenger ﷺ is the truth, and the Qur'ān is the truth. It was only the **Companions of the Messenger of Allah** who conveyed the Qur'ān and the Sunnah to us. Thus, their sole intention is to discredit our witnesses in order to invalidate the*

*Book and the Sunnah. But they themselves deserve to be criticized more than anyone else, for they are the true heretics."* (3)

This confirms the dangerous motive behind the creation of this belief system: its objective is to **undermine Islam and attack the Prophet ﷺ himself**. If the integrity of the Companions is undermined, then the entire **Sharī'ah collapses**.

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(1) *al-Ṣawārim al-Muhriqah*, al-Shahīd Nūr Allāh al-Tustarī, p. 57

(2) *al-Ṣārim al-Maslūl*, p. 580

(3) *al-Kifāyah fī 'Ilm al-Riwāyah*, al-Khaṭīb al-Baghdādī, p. 67

Thus, it becomes **abundantly clear** that there are **no channels of communication between Sunnīs and Shī'īs**:

- **The Qur'ān is considered distorted.**
- **The Sunnah is deemed fabricated.**
- **The Companions are regarded as disbelievers.**

A Shī'ī will **never accept** anything narrated by the "disbelieving" Companions. Nor will he ever listen to a **single verse** from what he believes to be your **corrupted Qur'ān**. Instead, he will continue to invoke his **Imām of the Age**, awaiting his emergence to exact vengeance on those who, in his view, wronged **Muḥammad and his family**.

### **Section Three: Manifestations of Deviation in Shī'ī Societies**

## **First: Polytheism in the Twelver Shī'ī Sect**

### **A - The Concept of Polytheism According to the Imāmiyyah**

The worship of Allah and submission to Him has existed among mankind from the beginning of creation until today. However, it weakens in certain periods and can become extremely rare in some eras. Sometimes, this worship takes incorrect forms and becomes associated with **distorted beliefs**. On other occasions, people introduce additional deities and assign them various forms of worship and reverence, as was the case before the advent of **Muḥammad** ﷺ. This is what is termed **shirk** (polytheism) in Islamic law. It stands in opposition to **tawḥīd** (monotheism), which confines **worship exclusively to one God**, who has **no partner in His divinity**.

Thus, the **essence of the prophetic message** was:

- *"There is no deity except Me, so worship Me."*
- *"Do not worship anyone but Allah."*
- *"You have no deity other than Him."*
- *"Do not invoke any deity alongside Allah, lest you become among the punished."*

The **Qur'ān** has gathered **all forms of threats, warnings, intimidation, and deterrence** and directed them toward **cautioning against shirk and falling into it**.

At times, **Paradise is prohibited** for those who commit it. At other times, **Allah informs us that He forgives all sins except shirk**. Elsewhere, **prophets and the most righteous among creation** are warned that if they were to fall into shirk, their deeds would be nullified, and they would become among the losers. Several **harrowing examples** are given, depicting the fate of

the one who associates partners with Allah—as if he were falling from the sky, only to be **snatched by birds or swept away by the wind into a distant abyss.**

Thus, **shirk** is the **key to Hell**, and **tawḥīd** is the **key to Paradise**. The **Fire** is the abode of **polytheism and the polytheists**, while **Paradise** is the abode of **monotheism and the monotheists**.

However, the Shī‘a deviate from this understanding of shirk and direct various acts of worship—such as supplication, circumambulation, sacrifice, vows, humility, and submission—to their Imāms, believing that Allah has granted them the right and ability to manage affairs, respond to supplications, fulfill requests, and satisfy needs.

The Shī‘ī creed affirms that **directing worship toward a person is not considered shirk unless the worshiper believes that the recipient is a deity**. If one does not intend to treat them as a god, then—according to their doctrine—it is **not considered shirk**.

Shaykh Ja‘far al-Subḥānī, a scholar from the Qom seminary, states:

*"The supplication of saints occurs in two ways:*

*First, invoking a saint and calling upon him as a **righteous servant** whose supplications are answered by Allah when he asks something from Him... This does not fall within the definition of tawḥīd and shirk, as long as the supplicant believes in the **One God** and regards Him as the **sole independent Creator and Sustainer**."* (1)

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(1) *al-Īmān wa-l-Kufr*, Shaykh Ja‘far al-Subḥānī, pp. 109-110

## Expose on Shias Book Translation

Then he said:

*"The second case: There is no doubt that invoking the Prophet or a righteous person, calling upon them, and seeking their intercession while believing that they are a god, a lord, a creator, an independent influencer, or a possessor of intercession and forgiveness—this is polytheism and disbelief. However, no Muslim on the face of the earth does this." (1)*

What he failed to realize is that **even the polytheists of Quraysh, whom the Prophet was sent to guide, never claimed that their partners were independent influencers**. Rather, they said:

*"We only worship them so that they may bring us closer to Allah." (Qur'ān 39:3)*

They admitted that the **Creator is Allah, the Provider is Allah, and the One who sends down rain is Allah**. However, they **considered their deities as intermediaries** that brought them closer to Him.

Thus, **Ahl al-Sunnah** regard **turning in supplication to anyone other than Allah as polytheism**, whereas the **Imāmiyyah** do not consider it **shirk unless one intends that the invoked entity is a deity**. This means that the **external appearance** of both monotheism and polytheism is **identical**, but the **difference lies in intention and belief**—so, one person is a **misguided polytheist**, and the other is a **guided believer**, even though **both are calling upon beings other than Allah**.

Furthermore, they claim that **their intermediaries have been divinely authorized**, unlike the intermediaries of the polytheists, which Allah has **not permitted**. In reality, there is **no difference** between the **polytheists and the so-called believers** when it comes to **invoking beings other than Allah**. Both **invoke intermediaries, make them intercessors, and seek**

**their assistance before Allah. However, the former are condemned for it, while the latter claim that their intercessors have divine approval...**

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**(1) Same source, p. 111**

They say:

*"The difference between believers and polytheists in all religions is that polytheists appointed partners and intercessors for Allah without His permission, thus associating them with Him through various forms of ascribed partnership. As for the believers, they have affirmed the oneness of Allah and obeyed Him, for He is the one who commanded them to take intermediaries to Him, to turn to Him through them, and to present them before their supplications and deeds. The prophets and the divinely appointed successors are legitimate means and intercessors by His permission. Therefore, the distinguishing line between shirk and tawḥīd lies in the **type** of intermediary, not in the **concept** of intermediation: the intermediary permitted by Allah, the One and Only, does not contradict monotheism but rather affirms it, whereas the intermediary not authorized by Him is shirk that removes one from the fold of tawḥīd."* (1)

They also say:

*"Reason does not see any objection to Allah linking His actions to the requests of His angels or His saints, making them instruments of His mercy, conduits of His grace, and means of His bestowal. This does not imply associating them in His divinity. Rather, they are His **honored and obedient servants**, through whom He extends His mercy to His creation. This is from a theoretical perspective. As for its actual occurrence, the evidence indicates that **the systems and***

*laws governing divine action are vast and complex, and that Allah has made much—if not all—of His bestowal occur through His chosen servants, be they angels, prophets, or divinely appointed successors."* (2)

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(1) *al-‘Aqā’id al-Islāmiyyah*, al-Muṣṭafā Center, vol. 4, p. 254

(2) *al-‘Aqā’id al-Islāmiyyah*, al-Muṣṭafā Center, vol. 3, pp. 14-15

Thus, Allah’s mercy and His bestowal **can only be attained through them**. So, according to this belief, **we should call upon them and seek intercession through them instead of calling upon Allah and seeking Him directly**. This is what the Shī‘ah command their followers to do, considering it **the essence of monotheism**, whereas in reality, it is **the essence of polytheism**.

I once had a discussion with one of their scholars on this matter, and he insisted that **the difference between shirk (polytheism) and tawḥīd (monotheism) lies in the intention**.

According to him, if someone **intends that the one he is worshipping is a god, then he is a polytheist**, otherwise, he is not.

Since **both the polytheists and the Shī‘ah do not believe that those they invoke have independent control over the universe**, then the **only remaining difference** between them is that the Shī‘ah claim they have been **granted divine permission** to worship these figures, whereas the polytheists' objects of worship were **not granted permission**. In other words, **the deities of the Shī‘ah are permitted to be worshipped, whereas the deities of the polytheists are not**.

Thus, **the entire issue of polytheism and monotheism, heaven and hell, and the distinction between the misguided polytheists of hellfire and the righteous believers of paradise—all of this is supposedly determined by this so-called divine permission.** By this logic, **the sole purpose of the Prophet's mission was to inform us of whom we are allowed to worship and whom we are not allowed to worship.**

But I fail to understand: **Why did Allah permit the worship of the Imāms of the Shī'ah but not the Imāms of the people of Nūḥ, such as Wadd, Suwā', and the others, even though they were righteous people?**

And I do not understand how a Shī'ī can **insist on this belief while reading the words of Allah:**

*"And the places of worship belong to Allah, so do not invoke anyone alongside Allah." (Qur'ān 72:18)*

Yet he says: **"Yes, I do invoke twelve Imāms alongside Allah."**

Nor do I understand how he can **recite the verse:**

*"And whoever invokes another god alongside Allah—without any proof—his reckoning is only with his Lord." (Qur'ān 23:117)*

Perhaps he believes he has proof for his deities...

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## **B. Manifestations of Polytheism in Shī'ī Society**



## Expose on Shias Book Translation

Due to the **theological foundation laid down by this doctrine**, polytheistic **practices** have spread widely among them, and **grave worship** has flourished in these beliefs. These **ideas have incubated and taken deep root in their minds**. Since they **do not believe** that a buried person is a **deity**, they see **no harm** in directing all kinds of acts towards him—even those that are **pure acts of worship** and belong **exclusively to Allah...**

For example, **du‘ā’ (supplication)**, which is the essence of worship and its highest form, is **directed with utmost humility and devotion—after performing ablution and purification (as part of the etiquette of visitation)—to al-Ḥusayn and his designated successors**. **Tears are shed at their shrines, hearts break with emotion**, and we have all seen what is broadcasted on television—the **overwhelming crowds, the weeping, the touching of shrines, and the supplications**. They endure extreme **hardships and burdens** for this, which their scholars and clerics **will surely be held accountable for**.

As was established in the previous section, **divine mercy, sacred blessings, benefit and harm, forgiveness and repentance—all of these have been placed in the hands of intermediaries**, described as **“His means and instruments through which He grants mercy to His servants.”**

It is no surprise, then, that these **hearts are filled with longing and fear—and that supplications and acts of devotion are directed as much as possible to those considered intermediaries of mercy and conduits of divine generosity...**

Eventually, this **escalates to the point where the heart is emptied of all trust, hope, and fear in Allah, and all such emotions are directed exclusively towards these so-called "pure Imāms"**, leaving the heart completely devoid of any true connection to the **Most Forgiving Lord...**

## Expose on Shias Book Translation

As their poet said:

*"And how often, in the throes of calamities,  
Do we call upon you from its gaping mouth?  
  
And never have our eyes of hope  
Been fixed upon anyone other than you." (1)*

Yet, **this is not considered shirk**, because even if one **calls upon him, places his hope in him, fears him, seeks intercession through him, sheds tears of repentance and remorse before him, and fixes his eyes of longing upon him**, it remains firmly established in his **intention** that this being is **not a god**...

Some may find this statement shocking and may even be inclined to **deny that there exist Muslims who establish polytheism as equivalent to monotheism**, or even **invite and encourage others to it**. But we know that **the one who grants benefit and harm, gives and withholds, forgives and shows mercy is Allah alone**.

Therefore, I will present **some of what is found in their supplications and litanies for their festivals and special days**, so that we may **grasp the extent to which the Shī'ī mind is saturated with these beliefs**—how **invoking beings other than Allah has become monotheism, how misguidance has become guidance, and how blindness has become light**.

In *Bihār al-Anwār*, in the visitation supplication for **al-‘Abbās ibn ‘Alī**, it states:

*"Then, prostrate upon the shrine and kiss the sacred soil—assuming the posture of sujūd—and say: Peace be upon you, O first oppressed one whose blood was shed, whose sanctity in Islam*

*was violated. May Allah curse the nation that laid the foundation of oppression and injustice against you, O People of the House. I testify that I am at peace with those who are at peace with you, and at war with those who are at war with you. I reject what you have rejected and affirm what you have affirmed. So intercede for me with my Lord and your Lord, that He may free my neck from the fire and fulfill my needs in this world and the Hereafter."* (2)

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(1) *Dīwān al-Sayyid Ḥaydar al-Hillī*, vol. 1, p. 32

(2) *Bihār al-Anwār* – al-‘Allāmah al-Majlisī, vol. 98, p. 237, and *Miṣbāḥ al-Zā’ir*, p. 120

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**Al-Kulaynī narrated**, in the visitation of ‘**Alī ibn Abī Ṭālib**:

*"O Walī of Allah, I have many sins, so intercede for me with your Lord. For you indeed hold a praiseworthy station known to Allah, and you indeed have honor and intercession before Him. And He has said: ‘And they do not intercede except for those whom He approves.’"* (1)

And in another supplication:

*"I have come to you, O Commander of the Faithful, recognizing your right, enlightened about your status, an enemy to your enemies, and a loyal supporter of your allies. May my father and mother be sacrificed for you! I have come to you seeking refuge in you from the fire, which someone like me deserves due to what I have committed against myself. I have come to you as a visitor, seeking through your visitation the freedom of my neck from the fire. I have come to you fleeing from my sins, which I have burdened upon my back. I have come to you as a petitioner,*

*due to the greatness of your status and rank before my Lord. So intercede for me with your Lord, for I have many sins, and indeed, you hold a known station before Allah, great honor, immense status, and accepted intercession."* (2)

**If directing supplication—considered the essence of worship—to the Imāms is deemed permissible, and seeking help and refuge in them is deemed obligatory, then what remains to be said about circumambulation around their graves, making vows and sacrifices to them, rubbing and seeking blessings from their tombs, kissing their shrines, prostrating at their graves, or facing them in prayer?**

But I will **not burden you with reading further texts on each of these aspects**, lest I cause you **boredom or fatigue**. Instead, **I will take you to another scene**, so that **the picture may be completed and the deception fully exposed...**

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(1) *Al-Kāfī* – al-Kulaynī, vol. 4, p. 569

(2) *Same source*, p. 571

Among their **rites and obligatory duties** that they have imposed upon their followers is the **obligation of visiting graves and traveling to shrines and tombs**. In fact, a Shī'ī **has no excuse** to abandon this **confirmed obligation**.

I personally witnessed, in the city of **Qom**, at the tomb of **al-Ma'ṣūmah**, **hundreds of Iranian families** who had settled in the **outer courtyard of the shrine**, spreading mats on the ground. As I stood there **shivering from the cold**, I could not help but wonder: **How did they spend the night out in the open like this!?**

*"Then, know that the apparent meaning of most of the reports in this chapter, as well as many of the reports in the coming chapters, indicates that visiting him (i.e., the Imām), peace be upon him, is **obligatory**—rather, it is among **the greatest and most emphasized obligations**. It is not far-fetched to say that it is **obligatory at least once in a lifetime, for those who are able**." (1)*

They have **greatly exaggerated** the **reward** of visiting these shrines. The standard of comparison in this matter is **Hajj**, for with every visit, **a number of Hajj pilgrimages** are recorded for the visitor—and sometimes, these are even counted **alongside the Prophet** صلی الله علیه وسلم **himself**.

For example:

*"Whoever visits al-Riḍā, peace be upon him, or any one of the Imāms, peace be upon them, and prays a prayer at his shrine, then for every rak'ah, he will receive the **reward of one who has performed a thousand Hajj pilgrimages, a thousand 'Umrahs, has freed a thousand slaves, and has stood a thousand times in the way of Allah with a sent prophet**. And for every step he takes, he will receive the reward of **a hundred Hajj pilgrimages, a hundred 'Umrahs, and the freeing of a hundred slaves in the way of Allah**. Moreover, a hundred good deeds will be recorded for him, and a hundred sins will be erased from him." (2)*

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(1) *Biḥār al-Anwār* – al-‘Allāmah al-Majlisī, vol. 98, p. 10

(2) *Biḥār al-Anwār* – al-‘Allāmah al-Majlisī, vol. 97, pp. 137-138

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## Expose on Shias Book Translation

As for **the money spent on visiting these shrines**, its reward is **greater** than what is spent on Hajj and 'Umrah.

**Ibn Sinān narrated:**

"I said to Abū 'Abdillāh, peace be upon him: 'May I be sacrificed for you! Your father used to say that for every dirham spent on Hajj, a thousand rewards are recorded. So what about one who spends on the journey to your father al-Ḥusayn, peace be upon him?'

He replied: 'O Ibn Sinān, for every dirham, a thousand upon a thousand will be recorded for him—until he reaches ten thousand! And for him, **elevated ranks** will be recorded in the same measure. And indeed, **Allah's pleasure is greater for him**. Moreover, **the supplication of Muḥammad, the supplication of Amīr al-Mu'minīn, and the supplication of the Imāms, peace be upon them, is better for him.**'" (1)

And there is **even more than this... and even more beyond that...**

There is **no doubt** that the Prophet ﷺ **never said this**, for **they do not narrate it from him**. Rather, **they attribute these statements to their Imāms**. But **did these Imāms actually say these things, or were they fabricated by others?**

Before answering this question and resolving this issue, I must highlight an aspect that I find **crucial in this discussion**:

The **construction of their shrines** consists of a **copper lattice enclosure surrounding the grave**, covering an area of approximately **twenty square meters** inside the mosque. Through the **inner glass window of the chamber**, one can see the **grave itself**.

This **glass** has a **horizontal opening**, through which **visitors—whether willingly or out of fear—throw whatever they can, or even what they cannot afford, in terms of money.**

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(1) *Bihār al-Anwār*, vol. 98, p. 50

I have visited the tomb of **al-Riḍā** and the tomb of **al-Ma‘šūmah**, and I saw **banknotes filling the chamber**, rising to nearly **a meter high**. If someone were to fall into that space, they would **disappear beneath piles of banknotes** from various denominations and different countries—you could see **riyals, dollars, dinars, and Iranian tomans**.

We must take these **enormous sums of money** into account when investigating the **origin of these narrations**—narrations that **generate such wealth** and lead **Shī‘is to give generously**, as they are promised a **ten-thousandfold return for every dirham** they spend.

Perhaps **delaying or neglecting these visits** has **material consequences**. If we hear this kind of narration and others like it, we might feel compelled to **hasten out of fear of Allah’s wrath, the Prophet’s wrath, or even someone else’s wrath**:

**Abū ‘Abdillāh, peace be upon him, said:**

"O ‘Alī"—(*the narrator of the report*)—"I have heard that some of our Shī‘ah go **one or even two years** without visiting **al-Ḥusayn, peace be upon him**... By Allah, they have **deprived themselves of their share**, they have **gone astray from Allah’s reward**, and they have **distanced themselves from the companionship of Muḥammad** صلی الله علیه وسلم!"

I said: "May I be sacrificed for you! **How often should one visit?**"

## Expose on Shias Book Translation

He said: "O 'Alī, **if you are able to visit him every month, then do so.**"

I said: "**I cannot** do that because I work with my hands, and people's affairs depend on me—I cannot afford to be absent even for a single day."

He replied: "You are excused, as is anyone who works with his hands. But I was referring to those who **do not work with their hands**—those for whom **traveling every Friday** would not be a burden. **By Allah, such a person has no excuse before Allah or before His Messenger on the Day of Judgment!**"

I said: "What if someone sends another person on his behalf—would that suffice?"

He said: "**Yes, that is acceptable.** However, if he goes **in person, his reward will be far greater, and it will be better for him before his Lord!**" (1)

Since sending **someone else** can fulfill the requirement, this visitor comes forth in **humility and devotion, full of hope and expectation.** He is **accompanied by his worries and ambitions, his dreams and aspirations.**

Now, the **shrine** stands before him—**only a few more steps**, and his **sins will be forgiven**, his **ranks will be elevated**, his **misdeeds will be erased**, and he will return **as pure as the day he was born.** He will have earned **thousands of Hajj pilgrimages**, and he will complete his visit by **taking some of al-Ḥusayn's soil**—eating from it as much as **Allah wills.**

*"And when you eat from it, say: 'In the name of Allah, and by Allah. O Allah, make it a source of abundant sustenance, beneficial knowledge, and healing from every illness, for indeed, You are capable of all things.'"* (2)



Thus, he returns with **abundant sustenance, beneficial knowledge, and healing from all ailments!!!**

**Look at how far their deception has reached—until they have even made their followers eat dirt! Allah guides whom He wills.**

**Is this truly Islam—the religion of natural disposition and moderation?**

With such **superstitions**, the **Shī'ī** sect remains **a stain upon Islam and its people**. **Haters of Islam exploit these deviations, spreading these myths and rituals—rituals filled with blood, self-flagellation, and self-inflicted wounds—as a means to discredit the religion of Allah—the religion of mercy, advancement, humanity, and civilization.**

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(1) *Bihār al-Anwār*, vol. 98, p. 12, in the chapter "What a Person Should Say When Eating from the Soil of al-Ḥusayn's Grave" – *Kāmil al-Ziyārāt*, p. 295

(2) *Kāmil al-Ziyārāt* – Ja'far ibn Muḥammad ibn Qulawayh, p. 476; *Bihār al-Anwār*, vol. 1, p. 128; *al-Wasā'il*, vol. 4, p. 531

And if **some manifestations of shirk and deviation** exist within our **Sunni communities**, they remain **behavioral deviations** caused by **ignorance and distance from religion**. In contrast, among the **Shī'ah**, these **deviations are institutionalized within religion—they are led by scholars, justified through the Qur'ān and ḥadīths, and documented in books**. Specific **traditions and obligations** are established for them—they even have **dedicated books on the etiquettes and rulings of pilgrimage to shrines**.

**How vast is the difference between these two deviations!** One is a **behavioral deviation** arising from **ignorance**, while the other is a **doctrinal and theological deviation** arising from **knowledge and religious practice**.

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### **Temporary Marriage (Mut‘ah) in Shī‘ī Doctrine**

The way **Shī‘ī thought** presents **temporary marriage (mut‘ah)** turns it into a **purely sexual relationship**, where a man and a woman **are linked solely for pleasure**, without guaranteeing her **any of the rights** that a legitimate marriage grants—such as **inheritance, housing, or financial support**. The woman is **reduced to a mere means of pleasure**, used to **satisfy desires**, in exchange for a **sum of money** that they call a **dowry**.

This form of marriage **has no requirements** except for **the wording of the contract, the mention of the dowry, and the specified duration**. The process is as follows:

A man meets a woman, proposes **temporary marriage**, recites the **contract formula**, stating, “*I want to enjoy you*”, and she responds, “*I have granted you enjoyment of myself*”—or similar wording. They agree on a **payment** and determine a **duration**, which could be **as short as a single day**.

This is nothing but a **religiously sanctioned form of open fornication**, a **direct invitation to corruption**, and a **widespread promotion of immorality**.

In fact, **their scholars**—including **Khomeini** in his book *Tahrīr al-Wasīlah*—explicitly **permit engaging in mut‘ah even with a well-known prostitute**:

## Expose on Shias Book Translation

*"It is permissible to engage in mut'ah with a prostitute, although it is discouraged, especially if she is among the openly promiscuous or well-known for fornication." (1)*

And what does this **prostitute** want other than **earning money**—whether through **mut'ah** or **outright fornication**?

The **only difference** between the one who approaches her **for fornication** and the one who approaches her **for mut'ah** is **the wording**:

- **One simply engages in fornication.**
- **The other recites the mut'ah formula.**

Yet, **the first is condemned to ruin and destruction**, while **the second is rewarded and rejoices!!**

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Here is a **story** narrated by **al-Kāfi**, describing how one of them **engaged in mut'ah**:

*"One Friday morning, as I sat by the door, a young female slave passed by me, and I found her attractive. So, I ordered my servant to bring her back. Then, I brought her into my house and engaged in mut'ah with her. My wife sensed what was happening and entered the room, at which point the girl ran toward the door, leaving me behind. My wife then tore apart the new clothes I was wearing, which I had set aside for the holidays." (2)*

This **occurred with no witnesses, no written documentation, and no public announcement.**

How is this any different from the **fornication we see in society today**?

The **only distinction** is **two words**:

*"I have granted you enjoyment of myself."*

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(1) *Tahrīr al-Wasīlah*, vol. 2, p. 288

(2) *Sharḥ Uṣūl al-Kāfī* – Mullā Muḥammad Ṣāliḥ al-Māzandarānī, vol. 12, p. 408

Another man asked his **Imām** about a troubling matter: *"I said to Abū ‘Abdillāh (‘alayhis-salām): ‘A young virgin girl, living between her parents, secretly invites me to herself without their knowledge. Should I do it?’ He replied: ‘Yes, but avoid the private part.’ I said: ‘What if she agrees to it?’ He said: ‘Even if she agrees, it is a disgrace for virgins.’"* (1) Look to what extent **this corruption has spread**—even among **young girls**, even while **living under their parents' care**! The **Imām** permitted him to be intimate with her without her parents' knowledge and approved of her secretly inviting him to herself. Their scholar **al-Mufīd** explicitly permitted **temporary marriage with a virgin without her father's consent** and narrated **two reports** supporting this: - **Abū ‘Abdillāh (‘alayhis-salām)** said: *"There is no harm in marrying a virgin if she consents, even without her father's permission."* - **Jamīl ibn Darāj** asked **al-Ṣādiq (‘alayhis-salām)** about engaging in **mut‘ah with a virgin**, and he responded: *"There is no harm in engaging in mut‘ah with a virgin as long as one does not penetrate her, to avoid bringing shame upon her family."* (2) I do not understand **what kind of marriage this is**, where **some parts of the woman are allowed while others are forbidden**! However, the **Shī‘ah** have provided their followers **an alternative to penetration**, permitting them to engage in intimacy with women **in ways that Allah did not command**. --- One man asked **Abū ‘Abdillāh (‘alayhis-salām)** about **anal intercourse**, and he replied: *"It is your plaything—just*

*do not harm her."* (1) Another man asked **al-Riḍā** (‘*alayhis-salām*): *"A man from among your followers ordered me to ask you a question, but he felt too shy to ask you directly."* **Al-Riḍā** said: *"What is it?"* He replied: *"Can a man approach his wife from behind?"* **Al-Riḍā** said: *"That is permitted for him."* (2) With **this ruling**, the **permissibility of engaging in non-vaginal intercourse with virgins becomes logical and practical**—and there is no power or might except with Allah. Interestingly, **they have a disagreement** regarding whether a **fasting person** who engages in **anal intercourse without ejaculation** invalidates his fast or not. Those who **allow it** cite the following narration: *"Abū ‘Abdillāh (‘alayhis-salām) said: ‘If a man engages in anal intercourse with his wife while she is fasting, her fast is not invalidated, and she is not required to perform ghusl.’"* (3) As for **the dowry**, it is sufficient for it to be **a miswāk (tooth-stick) that she bites on**, as explicitly stated in their narrations. (4)

*(1) Tahdhīb al-Aḥkām, vol. 7, p. 2 (2) Khilāṣat al-Ījāz – al-Shaykh al-Mufīd, p. 47 (3) Tahdhīb al-Aḥkām – al-Ṭūsī, vol. 7, p. 460 (4) Mustadrak al-Wasā’il, vol. 14, p. 463*

There is **no harm in engaging in mut‘ah** even with a young girl who has not yet reached **puberty**. **Muḥammad ibn Muslim** asked **al-Mahdī al-Muntaẓar** about a young girl:

*"Can a man engage in mut‘ah with her?"*

He replied:

*"Yes, except if she is a little girl who can be deceived."*

I asked:

## Expose on Shias Book Translation

*"May Allah rectify your affairs, what is the age at which she is no longer considered deceivable?"*

He said:

*"Ten years old." (1)*

The footnote comments:

*"This indicates the permissibility of engaging in mut'ah with a virgin after ten years of age without the parents' permission and its dislike before that." (2)*

However, **if the father permits it, then there is no dislike even before ten years of age.**

One of their scholars **narrated that al-Khomeini engaged in mut'ah with a seven-year-old girl, but with her father's permission.** (3)

This is their religion, as their **Imām** stated:

*"Mut'ah is my religion and the religion of my forefathers. Whoever practices it follows our religion, and whoever rejects it has rejected our religion and believes in a creed other than ours." (4)*

It would have been **sufficient** for them to simply **permit this immorality**, but they **went further**, attaching to it **great rewards, forgiveness in this world and the Hereafter**, in order to **spread immorality among the believers** and **ease the fears of any woman** considering giving herself to a man in exchange for payment.

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## Expose on Shias Book Translation

When a woman **thinks about giving herself to a man and taking money for selling her body**, they encourage her with **texts such as these**:

Their **Imām al-Bāqir** was asked:

*"Is there a reward for engaging in mut'ah?"*

He replied:

*"If he intends it for the sake of Allah (‘Azza wa Jall)... he does not utter a single word to her except that Allah records it as a good deed. If he approaches her, Allah forgives a sin for him. When he performs ghusl, Allah forgives him for every strand of hair that the water passes over."*

I asked:

*"For every strand of hair?"*

He said:

*"Yes, for every strand of hair."*

*This, if he intends it for the sake of Allah (‘Azza wa Jall)!*

Their **Imām al-Şādiq** said:

*"Allah (‘Azza wa Jall) forbade intoxicants for our Shī‘ah in all forms of drinks, and in place of that, He compensated them with mut'ah."*

Their **Imām al-Bāqir** also narrated that the **Messenger of Allah (şallā Allahu ‘alayhi wa ālihi wa sallam)** said:

## Expose on Shias Book Translation

*"When I was taken on the Night Journey (Isrā'), Jibrīl caught up with me and said: 'O Muḥammad, Allah ('Azza wa Jall) says: I have forgiven those who engage in mut'ah with women.'"* It would have been **sufficient** for them to simply **permit this immorality**, but they **went further**, attaching to it **great rewards, forgiveness in this world and the Hereafter**, in order to **spread immorality among the believers and ease the fears of any woman** considering giving herself to a man in exchange for payment.

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*Their **Imām al-Bāqir** was asked:*

*"Is there a reward for engaging in mut'ah?"*

*He replied:*

*"If he intends it for the sake of Allah ('Azza wa Jall)... he does not utter a single word to her except that Allah records it as a good deed. If he approaches her, Allah forgives a sin for him.*

*When he performs ghusl, Allah forgives him for every strand of hair that the water passes over."*

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## Expose on Shias Book Translation

*This, if he intends it for the sake of Allah (‘Azza wa Jall)!*

*Their **Imām al-Şādiq** said:*

*"Allah (‘Azza wa Jall) forbade intoxicants for our Shī‘ah in all forms of drinks, and in place of that, He compensated them with mut‘ah."*

*Their **Imām al-Bāqir** also narrated that the **Messenger of Allah** (ṣallā Allahu ‘alayhi wa ālihi wa sallam) said:*

*"When I was taken on the Night Journey (Isrā’), Jibrīl caught up with me and said: ‘O Muḥammad, Allah (‘Azza wa Jall) says: I have forgiven those who engage in mut‘ah with women.’"*

***Far be it from the Messenger of Allah** to say: "those who engage in mut‘ah with women," as this is grammatically **incorrect** in Arabic! **If he had said such a thing, all of Arabia would have mocked him and he would have become a laughingstock among them. This is clear proof that the fabricator of these narrations was non-Arab, with a complete lack of understanding of the Arabic language.***

*Their **Imām Abū ‘Abdillāh** said:*

*"No man engages in mut‘ah and then performs ghusl except that Allah creates from every drop of water that falls from him **seventy angels who seek forgiveness for him until the Day of Judgment** and curse those who avoid it until the Hour is established."*

*We ask Allah to keep us away from it until the Day of Judgment.*

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*(1) Man Lā Yahḍuruhu al-Faqīh – al-Shaykh al-Ṣadūq, vol. 3, p. 461*

*(2) Footnote no. 2 from the same source*

*(3) Lillāh Thumma Lil-Tārīkh – al-Mūsawī, p. 36*

*(4) Attributed by al-Mūsawī in Lillāh Thumma Lil-Tārīkh to Man Lā Yahḍuruhu al-Faqīh, vol. 3, p. 366*

Shaykh al-Mufīd, after citing these reports, stated:

*"And this is but a little from the abundance in this regard." (1)*

The Shī'ī society has **suffered greatly from this immorality**, and its **social fabric has collapsed**. What was once considered **fornication**, bringing **disgrace and dishonor**, has now become a **source of virtue and reward**. Young men **no longer fear any warning or punishment**—rather, they are told that for **every drop of water from their ritual bath, they will be forgiven, and thousands of angels will seek forgiveness for them**. And before all of this, the **fire in their bodies will be extinguished, their troubling desires will be cooled, and their urges will be satisfied**.

The prevalence of this practice in their society has reached such an extent that **even some of their leaders have complained about it**. The Shī'ī magazine al-Shirā' reported that **President Rafsanjani**, in one of his speeches, stated that there were **a quarter of a million illegitimate children in Iran due to mut'ah marriage**. The magazine further described the **holy city of Mashhad** as a place where **mut'ah is widely practiced**, calling it **the most morally corrupt city in Asia**. (2)

The **American newspaper USA Today**, after conducting a **survey in Iraq following the fall of the regime**, reported:

*"After the January 31 elections and the formation of the largest Shī'ī bloc in the Iraqi National Assembly, the practice of mut'ah spread rapidly in Shī'ī cities."*

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A **Shī'ī man named al-Zubaidī**, from the **Shī'ī district of Ṣadr City**, was quoted as saying:

*"I used to be afraid under Saddam's rule; they used to punish people for engaging in mut'ah. But now, everyone is practicing it."*

Another **Shī'ī cleric, Sayyid Karīm**, added:

*"There are now many hotels in Shī'ī cities such as **Najaf, Karbala, and Kāzimiyyah**, which are operated by Shī'ah and bless this type of marriage."* (1)

Thus, **this type of marriage is exploited** to attract **youth to Shī'ism**, under the **pretense** that it is a **religion of ease** that does not **burden young men**, especially those who **cannot afford permanent marriage**.

One researcher (2) **aptly labeled** those who convert to Shī'ism due to mut'ah as **"those whose private parts are being won over,"** akin to **"those whose hearts were won over"** in the early days of Islam.

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## Expose on Shias Book Translation

(1) *Risālat al-Mut‘ah* – Shaykh al-Mufīd, pp. 8-9

(2) *Al-Shirā‘ Magazine*, Issue No. 684, Year 4, p. 4. See the magazine's website:

[www.alshiraa.com](http://www.alshiraa.com)

(3) *USA Today*, Thursday, 5-6-2005

(4) This reference is to the researcher **al-Zubayr Dahhān** in his book *Al-Istināsakh al-Fikrī*

## Section Four: The Position of the Twelver Shī‘ah Towards Muslims

### First: Their Position on the Companions in General

All **Muslims**, regardless of **their sects and groups**, despite their **differences in schools of thought and creeds**, have unanimously agreed that **companionship with the Messenger of Allah (peace and blessings be upon him and his family) is the highest honor, a status unmatched by any other**. They all acknowledge that those who attained it had **precedence and virtue**, and they praise them in accordance with what **Allah has mentioned about them in His Book**:

*"Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near victory." (Qur'an 48:18)*

Muslims believe that the **Companions hold the highest ranks before Allah**, that **Allah has purified them, testified to their faith, and prepared for them magnificent rewards in Paradise**. He was **pleased with them** because of their **sacrifices for the sake of the religion**, giving their **lives and wealth** in its service.

If seeing the Prophet (peace and blessings be upon him and his family) in a dream is considered an immense honor, a privilege that every Muslim desires, then what about his companionship and living with him in person?!

By this, one realizes the immense virtue of his Companions, who shared his hardships, endured his trials, defended him with their very lives, shielded him with their bodies, intercepted arrows with their chests, and spent their wealth in his support. They believed in him, aided him, sheltered him, and stood by his side.

Every virtue that we enjoy today is due to them, for they guided us to it. Every act of worship through which we seek closeness to Allah has reached us due to their sacrifices and struggles. And if one considers that the one who guides others to good shares in the reward, then one understands the meaning of his (peace and blessings be upon him and his family) statement regarding his Companions:

*"If one of you were to spend gold equal to Mount Uhud, it would not equal a single mudd (small measure) or even half of what they gave."*

Thus, even if we were to spend an amount of gold equivalent to Mount Uhud, its reward would still be added to their scale of deeds and elevate their ranks.

These Companions were the shining example of the seeds nurtured by the hand of Muhammad (peace and blessings be upon him and his family), upon whom the light of Muhammad (peace and blessings be upon him and his family) shone, and who flourished through the blessings of Muhammad (peace and blessings be upon him and his family).

**Allah sent him to teach them the Book and wisdom and to purify them. There is no doubt that he taught them the Book and wisdom, that he purified them, and that they were an honorable representation of their great teacher.**

**There is no doubt in this, and there is also no doubt that dishonoring them is a dishonor to their teacher and purifier. Reviling them is a direct declaration of the failure of this great teacher, an accusation that he did not fulfill his mission properly.**

**Thus, honoring the Companions is part of honoring the Messenger of Allah (peace and blessings be upon him and his family). Exalting them is an extension of exalting him, and praising them is a testimony to his efforts in nurturing the first Muslim society—the first group that carried the light of his guidance to the world.**

**No one deviated from this consensus of Muslims in their reverence, honor, and recognition of the Companions' rank except these Shī‘ah, who turned against them, treated them with contempt, and lowered them to the lowest of the low.**

**If the Messenger of Allah (peace and blessings be upon him and his family) appointed ‘Alī as the leader over the believers, made him his heir and successor after him, and if the Messenger of Allah (peace and blessings be upon him and his family) gathered his Companions on the day of Ghadīr Khumm, delivered to them his will, warned and cautioned them, and made them witnesses over his appointment of ‘Alī and his Imāmah after him, yet they did not follow his command, and did not even wait until his burial, but instead rushed to seize the caliphate, usurping the right of ‘Alī ibn Abī Ṭālib, breaking the covenant of the Messenger of Allah (peace and blessings be upon him and his family), and harming him through his family and daughter, then they are, according to this logic,**

**apostates and disbelievers.** This is because **all of them pledged allegiance, all of them consented, all of them altered and changed, and all of them heard the Prophet's will yet did not comply.**

With this premise, **the Shī'ah arrive at the conclusion of declaring the Companions of the Messenger of Allah (peace and blessings be upon him and his family) as disbelievers in general, and they testify to their apostasy except for a few individuals.**

Abū Ja'far is reported to have said:

*"The people apostatized after the Prophet (peace and blessings be upon him and his family) except for three."*

I asked: **"And who are the three?"**

He said: **"Al-Miqdād, Abū Dharr, and Salmān al-Fārisī."**

Then after a while, some others were recognized, and he said:

*"These are the ones around whom the millstone revolved, and they refused to pledge allegiance until they brought the Commander of the Faithful (peace be upon him) by force, and he pledged allegiance under duress. That is the meaning of Allah's saying: 'Muḥammad is but a messenger; messengers have passed before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will not harm Allah at all, and Allah will reward the grateful.'"*

(Qur'an 3:144)

(1) **Biḥār al-Anwār – Al-Majlisī – vol. 22, p. 333; al-Kāfī, vol. 8, p. 245; Tafsīr al-‘Ayyāshī, vol. 1, p. 199; Kashf al-Ḥaqqā’iq – ‘Alī Āl Muḥsin – p. 175.**

Expose on Shias Book Translation

He is also reported to have said:

*"When the Messenger of Allah (peace and blessings be upon him and his family) passed away, all the people returned to a state of ignorance except for four: 'Alī, al-Miqdād, Salmān, and Abū Dharr."*

I asked: **"What about 'Ammār?"**

He said:

*"If you mean those who were not affected by anything, then they are these three."*

(1) **Biḥār al-Anwār – Al-Majlisī – vol. 22, p. 333; al-Kāfi, vol. 8, p. 296; Mustadrak al-Wasā'il – Al-Mīrzā al-Nūrī – vol. 11, p. 62.**

They also narrate that the **Commander of the Faithful, 'Alī**, said to Qanbar:

*"O Qanbar, rejoice and give glad tidings and be joyous, for indeed the Messenger of Allah (peace and blessings be upon him and his family) passed away while he was angry with his nation except for the Shī'ah."*

(2) **Al-Amālī – Al-Shaykh al-Ṣadūq – p. 726.**

And I do not understand **what good tidings there are in this disaster**. Who, I wonder, would **rejoice and be delighted with such a thing? Who would celebrate this if not a Jew harboring deep hatred for Islam and its people**, concealing within himself **the strongest enmity**, as Allah says:

*"And if a calamity befalls you, they rejoice over it." (Qur'an 3:120)*



## Expose on Shias Book Translation

Look also at how their scholar, **Ibn Bābawayh**, rebuked **Rukn al-Dawlah** for not agreeing with him on the **takfīr (declaring as disbelievers) of the Companions**, saying:

*"How can their apostasy not be possible, given Allah's statement: 'Muḥammad is but a messenger; messengers have passed before him. If he dies or is killed, will you turn back on your heels?' (Qur'an 3:144). Their apostasy in this case is no stranger than the apostasy of the Children of Israel when Mūsā (peace be upon him) went to his Lord's appointed time, leaving his brother Hārūn as his successor, and he promised his people..."*

... that he would return after thirty nights, but **Allah extended them by ten**, and yet **his people did not have the patience to wait** until the **Sāmirī** emerged among them and made for them a calf...

If it was possible for the Children of Israel—who were the nation of a prophet from among the greatest messengers—to apostatize during Mūsā's absence due to an increase of a few days, such that they disobeyed his successor, and if the Sāmirī of this nation—meaning Abū Bakr (may Allah be pleased with him)—did something less than calf-worship... (1)

He means **that usurping the caliphate is lesser than idol worship**, and so if the greater occurrence was possible, then the lesser should not be deemed implausible.

And their authority **al-Muẓaffar** affirms **their apostasy**, saying:

*"For whoever has any connection to Islam in terms of belief must at the very least be certain that the Prophet (peace and blessings be upon him and his family) explicitly stated on numerous occasions what his nation would do after him. He said more than once: 'My nation will divide into seventy-three sects, one will be saved, and the rest will be in the Fire.' More than that, he*

*did not exempt from his Companions except those as scarce as stray camels, and then they will enter the Fire due to their apostasy, turning on their heels backward after him."* (2)

The **reason for their takfīr** (declaring them as disbelievers) is **their denial of Imāmah**:

*"We shall present evidence and proofs regarding the matter of Imāmah, among them reports indicating that a group and a faction of the Companions and the Ummah became disbelievers after the Prophet's (peace and blessings be upon him and his family) departure. It is well known that nothing occurred after the Prophet's departure from the Companions that would be a valid cause for apostasy into disbelief, nor did they renounce testifying to Allah's oneness and the Prophet's mission—except that they denied Imāmah."* (1)

And their scholar, **al-Ṣadūq**, states:

*"Whoever claims Imāmah while he is not an Imām is the oppressive one, accursed, and whoever places the Imāmah in other than its rightful people is oppressive and accursed."* (2)

Thus, **this is their stance on the Companions in general—that they apostatized after the Messenger of Allah (peace and blessings be upon him and his family).**

One of their contemporary scholars mocks, saying:

*"Whoever does not believe that only as many as stray camels among the Companions will remain with the Prophet in Paradise, let him ask Uḥud and Ḥunayn, for in them is the definitive news."*  
(3)

He means **that some of them fled in Ḥunayn, and the archers disobeyed the command of the Messenger of Allah (peace and blessings be upon him and his family) in Uḥud.**

However, **Allah pardoned them**, saying:

*"Indeed, Allah has pardoned them. Verily, Allah is Forgiving and Merciful."* (Qur'an 3:155)

But the **Shi'ah** did not accept Allah's pardon for them, and they never will, for the throne of their **Magianism** fell at the hands of these **Companions**, and their great leader **Hurmuzān** was slain by 'Ubaydullāh ibn 'Umar ibn al-Khaṭṭāb. Their power faded under 'Umar himself and his fellow righteous **Companions**.

And they will never forget that.

*(1) al-Hidāyah – al-Shaykh al-Ṣadūq – Introduction by the Investigation Committee, p. 142–143. The story is also narrated by al-Shaykh al-Aḥmadī al-Miyānājī in his book Mawāqif al-Shi'ah, vol. 3, p. 11.*

*(2) al-Saqīfah – al-Shaykh Muḥammad Riḍā al-Muẓaffar – p. 32.*

*(1) Sharḥ Iḥqāq al-Ḥaqq – al-Sayyid al-Mar'ashī – vol. 2, commentary on p. 295.*

*(2) al-I'tiqādāt – Ibn Bābawayh – p. 112–113.*

*(3) Wa Rakibtu al-Safīnah – Marwān Khalīfāt – p. 258.*

And **Mālik** used as evidence for the disbelief of those who hate the **Companions** the saying of Allah regarding them:

*"Like a seed that sends forth its shoot, then strengthens it, and it grows thick and stands firm upon its stem, delighting the sowers—so that He may enrage the disbelievers through them."*

(Qur'an 48:29)

Thus, **whoever is enraged by the Companions of the Messenger of Allah (peace and blessings be upon him and his family) is intended by this verse. (1)**

I have personally seen them in **their religious seminaries** say **at the beginning of every lesson:**

*"Praise be to Allah, the Lord of the worlds. Peace and blessings be upon our master Muḥammad and his pure family, and may the curse be upon his enemies from today until the Day of Judgment."*

By this, **they mean the Companions of the Messenger of Allah (peace and blessings be upon him and his family).**

I have debated many of them regarding the issue of **the disbelief of the Companions**, and one of them once said to me:

*"I am astonished at you—how can you love ‘Umar ibn al-Khaṭṭāb when he did this and that and that...?"*

Then he began listing **the lies and falsehoods** they attribute to **this great personality**.

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**Second: Their Position on Abū Bakr and ‘Umar (may Allah be pleased with them both)**

The **Companions** have suffered **great harm** from the Shi‘ah, but **what has been inflicted upon Abū Bakr and ‘Umar, and upon their daughters—the wives of the Messenger of Allah (peace and blessings be upon him and his family)—is far worse.**

Expose on Shias Book Translation

Regarding **the verse of Allah**:

*"And whether you reveal what is in yourselves or conceal it, Allah will bring you to account for it, then He will forgive whom He wills and punish whom He wills." (Qur'an 2:284)*

**Abū 'Abdillāh** said:

*"It is incumbent upon Allah that He does not admit into Paradise anyone who has even a mustard seed's weight of love for them in his heart."*

**(1) This story about Mālik was mentioned by Abū Nu'aym in al-Ḥilyah, vol. 6, p. 327, and others. It is well known about him.**

**al-Majlisī** commented:

*"Explanation: 'love for them' refers to love for Abū Bakr and 'Umar." (1)*

**If this is the ruling upon those who love them, then what do you think their ruling upon them will be?**

After **citing narrations on the subject**, **al-Majlisī** states:

*"Among the essentials of the religion of the Imāmiyyah is the permissibility of Mut'ah (temporary marriage), Hajj al-Tamattu', and disassociation from Abū Bakr, 'Umar, 'Uthmān, and Mu'āwiyah." (2)*

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**Their Shī'ī doctrine holds that Abū Bakr and 'Umar were hypocrites during the lifetime of the Messenger of Allah (peace and blessings be upon him and his family).**

**al-Majlisī** states in **Ḥaqq al-Yaqīn**:

*"It is well known that Lady Fāṭimah and the Prince (‘Alī, peace be upon them both) considered Abū Bakr and ‘Umar to be hypocrites." (3)*

And **Ja‘far** said:

*"When the Messenger of Allah (peace and blessings be upon him and his family) appointed the Commander of the Faithful ‘Alī on the day of Ghadīr Khumm, there were seven hypocrites standing nearby. Among them were Abū Bakr, ‘Umar, ‘Abd al-Raḥmān ibn ‘Awf, Sa‘d ibn Abī Waqqāṣ, Abū ‘Ubaydah, Sālim—slave of Abū Ḥudhayfah—and al-Mughīrah ibn Shu‘bah."*

‘Umar then said:

*"Do you not see his eyes? They are like the eyes of a madman!"—meaning the Prophet (peace and blessings be upon him and his family)—"Any moment now, he will stand up and say: ‘My Lord told me.’" (4)*

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(1) *Bihār al-Anwār – al-‘Allāmah al-Majlisī – vol. 27, p. 57*

(2) *al-I‘tiqādāt – al-Majlisī, p. 90–91*

(3) *Quoted from Kitāb al-Intiṣār by al-‘Āmilī, vol. 9, p. 101*

(4) *Bihār al-Anwār – al-‘Allāmah al-Majlisī – vol. 31, p. 635–636; also see Tafsīr al-Qummī, vol. 1, p. 301; Tafsīr al-Ṣāfi – al-Fayḍ al-Kāshānī, vol. 2, p. 318; and Mustadrak Safīnat al-Bihār – al-Shāhrūdī, vol. 6, p. 443.*

They narrate a story about **Ḥudhayfah** regarding an attempt by some hypocrites to make the **Messenger of Allah (peace and blessings be upon him and his family)** fall from his camel at **al-‘Aqabah** on his way back to **Madīnah from the Battle of Tabūk**.

When the narrator asked **Ḥudhayfah** about the names of these hypocrites who tried to **kill the Messenger of Allah (peace and blessings be upon him and his family)**, he said:

*"By Allah, they are Abū Bakr, ‘Umar, ‘Uthmān, Ṭalḥah, ‘Abd al-Raḥmān ibn ‘Awf, Sa‘d ibn Abī Waqqāṣ, Abū ‘Ubaydah ibn al-Jarrāḥ, Mu‘āwiyah ibn Abī Sufyān, and ‘Amr ibn al-‘Āṣ—these are from Quraysh. As for the other five, they are Abū Mūsā al-Ash‘arī, al-Mughīrah ibn Shu‘bah al-Thaqafī, Aws ibn al-Ḥadathān al-Baṣrī, Abū Hurayrah, and Abū Ṭalḥah al-Anṣārī."* (1)

You can probably **sense the falsehood** from **the oath** at the beginning of the narration. The narrator already **believed Ḥudhayfah**, so there was **no need for an oath**.

But how could **these two individuals** (Abū Bakr and ‘Umar) have **entered Islam as hypocrites**? **Hypocrisy only makes sense** when there is **some benefit that drives a person to embrace Islam**, as was the case with the **hypocrites of Madīnah**, who feared **for their lives and wealth** and thus accepted Islam out of **fear of Islam’s power and in pursuit of worldly gain**.

However, in **Makkah**, the situation was **completely different**. What happened there can only be described as **"reverse hypocrisy"**—meaning that there were **Muslims who outwardly displayed disbelief out of fear of Quraysh’s persecution**.

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(1) *Bihār al-Anwār*, vol. 28, pp. 100–101

So how **could a disbeliever outwardly embrace Islam while secretly remaining a disbeliever, out of greed for power** in a religion where:

- The **Messenger of Allah (peace and blessings be upon him and his family)** was still **under siege in the valley,**
- He and his followers **were eating tree leaves out of starvation,**
- He was **approaching Arab tribes and their outcasts,** and they **paid no attention to him?**

How can it be **conceivable** that someone would **embrace Islam out of greed for caliphate and rule**—while **Abū Jahl was still throwing camel entrails onto Muḥammad (peace and blessings be upon him and his family)?**

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**al-Majlisī**, attempting to **find a way out of this contradiction**, states:

*"I came across an abridged version of the Book of Dāniyāl, taken from the Book of Prophecies, which contains information that Abū Bakr and 'Umar had learned from the Book of Dāniyāl (which was with the Jews) that a prophet would rule and that a man from Taym and another from 'Adī would rule after him instead of his rightful successor.*

*When they saw that the descriptions in the book matched Muḥammad (peace and blessings be upon him and his family), they followed him and embraced Islam together in pursuit of the leadership mentioned by Dāniyāl in his book."* (1)



But **this is falsehood**, and merely mentioning it is enough to **refute it**. If they truly **knew he was a true prophet** based on what they found in the **Book of Dāniyāl**, then **it would have been more logical for them to believe in him and follow him sincerely**.

One of their **contemporary scholars** states:

*"Some of the Companions entered Islam **out of greed for wealth and power**. The disbelievers of Quraysh **knew this about certain individuals**. But since they **professed the testimony of faith**, they officially became **hypocrites**."*

Then he narrated **stories** claiming that **Quraysh knew that Abū Bakr and ‘Umar** had only **pretended to accept Islam in order to destroy it**.

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*(1) Biḥār al-Anwār – al-‘Allāmah al-Majlisī – vol. 30, p. 397*

*"Indeed, ‘Umar ibn al-Khaṭṭāb, his daughter Ḥaṣṣah, Abū Bakr, and his daughter ‘Ā’ishah fulfilled the expectations of the disbelievers of Quraysh, as they proceeded to assassinate the **Messenger of Allah (peace and blessings be upon him and his family)** and his daughter **Fāṭimah (peace be upon her)** and seized control over the Muslims’ authority." (1)*

Thus, the **Shī‘ah reversed the truth**, turning **the two greatest men in the eyes of Muslims into the worst individuals** in their view. They **forged narrations declaring their disbelief** and interpreted **many Qur’ānic verses** concerning them.

It is narrated from **Abū ‘Abd Allāh** regarding the verse:

*"He has endeared faith to you and made it pleasing in your hearts" (Qur’ān 49:7)*

## Expose on Shias Book Translation

He said: *"It refers to the Commander of the Faithful (peace be upon him), and as for 'and He has made disbelief, wickedness, and disobedience hateful to you'—it refers to the first, the second, and the third."* (2)

They also sought to **deny them any virtue** and **reject what the Muslims unanimously agreed upon** regarding their merits.

**Khālīd ibn Yaḥyā** narrated:

"I asked Abū 'Abd Allāh (peace be upon him): 'Did the **Messenger of Allah (peace and blessings be upon him and his family)** call **Abū Bakr** "al-Ṣiddīq" (the Truthful)?'

He replied: 'Yes. When the **Messenger of Allah (peace and blessings be upon him and his family)** was with **Abū Bakr in the cave**, he said: "I see the ship of Banū 'Abd al-Muṭṭalib tossed in the sea, lost."

Abū Bakr asked him: "Do you really see it?"

He replied: "Yes."

Abū Bakr then said: "O **Messenger of Allah**, can you make me see it?"

The Prophet told him: "Come close to me."

So **Abū Bakr** approached, and the Prophet wiped his hand over his eyes and then said: "Look."

Abū Bakr then looked and saw the ship tossing in the sea, and he also saw the **palaces of the people of Madīnah**.

At that moment, **he thought to himself**: "Now I believe that you truly are a magician."

Expose on Shias Book Translation

The **Messenger of Allah (peace and blessings be upon him and his family)** then said to him:  
“Ṣiddīq you are!”

Then I asked: ‘Why was ‘Umar called “al-Fārūq”?’

He replied: ‘Yes. Do you not see that he separated truth from falsehood and took people toward falsehood?’” (1)

As for the **companionship of Abū Bakr** with the **Messenger of Allah (peace and blessings be upon him and his family) in the cave**, and the fact that **Allah called him "his companion"**, see how they interpret it:

In a **lengthy debate** between ‘**Alī (peace be upon him)** and a man named **Ishāq**, the following exchange took place:

"Ishāq said: ‘I remained silent for a while, then I said: “O Commander of the Faithful! Indeed, **Allah, the Almighty, says regarding Abū Bakr:**

*"The second of the two, when they were in the cave, when he said to his companion, ‘Do not grieve; indeed, Allah is with us’" (Qur’ān 9:40).*

So Allah attributed companionship to him."

‘**Alī (peace be upon him)** replied: ‘Glory be to Allah! How little is your knowledge of the **language and the Book!**

Can a **disbeliever** not be called the **companion of a believer**?

What **virtue is there in this**?

Have you not heard **Allah, the Almighty, say:**

*"His companion said to him while conversing: 'Have you disbelieved in the One who created you from dust, then from a sperm-drop, and then proportioned you as a man?'" (Qur'ān 18:37)*

So He called him **his companion.**" (2)

Thus, they argue that there is **no issue** in **Abū Bakr** being described as a companion while being a hypocritical disbeliever, just as the companion of the owner of the two gardens was described as **his companion while being a disbeliever**. This is an **intentional comparison**, equating **Abū Bakr, the believer, with the disbeliever of the two gardens**.

After all of this, they **disavow both of them completely** and **seek nearness to Allah by cursing them**.

**al-Thamālī** asked **Zayn al-ʿĀbidīn** about **Abū Bakr** and **ʿUmar**, and he replied:

*"May all the curses of Allah be upon them! By Allah, they were disbelievers and polytheists in the sight of the Almighty Allah."*

The narrator then added:

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**References:**

**(1) Ightiyāl al-Nabī (peace be upon him) – Shaykh Najāḥ al-Ṭāʾī – pp. 125–128**

**(2) Biḥār al-Anwār – al-ʿAllāmah al-Majlisī – vol. 53, p. 75**

*(1) Mawāqif al-Shī'ah – al-Aḥmadī al-Miyānājī – vol. 1, p. 302; see also: Biḥār al-Anwār, vol. 49, p. 198*

"I said: This is further supported by the fact that they both cried out in woe and destruction at the moment of their death, upon seeing their evil fate. It is also supported by what **‘Alī ibn Muẓāhir al-Wāsiṭī** narrated from **Imām al-‘Askarī (peace be upon him)**, that he considered the day of ‘Umar’s death to be a day of celebration.

Moreover, **al-Kumayt, the poet**, recited the following verses in the presence of **Imām al-Bāqir (peace be upon him)**:

*"Indeed, those who persisted in their sin...*

*And those who concealed sedition in their hearts...*

*And those who severed the bond from my neck...*

*And those who bore the burden upon my back...*

*Are like al-Jibt and al-Ṭāghūt in their example...*

*So may the curse of Allah be upon their souls!"*

**Then, al-Bāqir (peace be upon him) laughed." (1)**

They intend by "**al-Jibt and al-Ṭāghūt**" none other than **Abū Bakr and ‘Umar**, and they interpret the verse:

*"They believe in al-Jibt and al-Ṭāghūt..." (Qur’ān 4:51)*

as referring to them **(may Allah be pleased with them). (2)**

## Expose on Shias Book Translation

The **Shi'ah** have made it a habit **to curse these two great men**, increasing their curses, particularly in their **visitation supplications**, such that **hardly any visitation prayer is devoid of explicit curses or indirect allusions to them.**

Their **Imām, Abū 'Abd Allāh (peace be upon him)**, used to **curse four men and four women after every prescribed prayer**, saying:

*"So-and-so, so-and-so, so-and-so, and Mu'āwiyah, naming them specifically; and so-and-so, so-and-so, Hind, and Umm al-Ḥakam, the sister of Mu'āwiyah." (3)*

The **three men alongside Mu'āwiyah** are well known. As for the **two unnamed women**, they refer to **'Ā'ishah, the daughter of Abū Bakr, and Ḥafṣah, the daughter of 'Umar**, as will become evident.

**Abū 'Abd Allāh (peace be upon him)** also instructed his followers **with this supplication**, saying:

*"It is a right upon our followers and adherents that a man does not conclude his prayer until he recites this supplication, which is:*

*O Allah, I ask You by Your great name to send blessings upon **Muḥammad and his purified family...***

*O Allah, increase Your curse, punishment, wrath, and torment upon **those two who disbelieved in Your favor, betrayed Your Messenger, accused Your Prophet, opposed him, violated his covenant in his will, disregarded his command concerning his successor after him, claimed his position, altered his rulings, changed his Sunnah, overturned his religion, belittled Your proofs,***

*initiated oppression, paved the way for treachery against them, opposed their command, engaged in their killing, incited wars against them, prevented Your successor from filling the gap, rectifying the deviation, correcting the crookedness, enforcing the rulings, establishing the religion of **Islam**, and upholding the **boundaries of the Qur'ān**.*

*O Allah, curse them both, their two daughters, and all those who inclined toward them, followed their path, and adopted their innovation—a curse that never crosses the mind and from which the inhabitants of **Hellfire seek refuge**.*

*O Allah, curse all those who adhered to their beliefs, followed their commands, called towards their leadership, doubted their disbelief, from the first to the last." (1)*

We ask **Allah** to count us among their **allies** and **followers**.

Among the most **heinous supplications** they recite in seeking **nearness to Allah** is the **supplication of the two idols of Quraysh**.

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**References:**

*(1) al-Rawḍ al-Naḍīr fī Ma'nā Ḥadīth al-Ghadīr – Fāris Ḥassūn Karīm – p. 377*

*(2) See the narration in Tafsīr al-'Ayyāshī, vol. 1, p. 246*

*(3) al-Kāfī – al-Shaykh al-Kulaynī – vol. 3, p. 342; al-Tahdhīb – al-Ṭūsī – vol. 1, p. 227;*

*Wasā'il al-Shī'ah, vol. 4, p. 1037*

*(1) Biḥār al-Anwār – vol. 30, pp. 395–396*

## Expose on Shias Book Translation

\*"One of their scholars says: 'Among the proofs that they were hypocrites and not true believers is what has been heard from the **supplication of our master, Amīr al-Mu' minīn (peace be upon him)**, which is as follows:

O Allah, send blessings upon **Muḥammad and the family of Muḥammad**, and curse the two idols of Quraysh, their two sorcerers, their two false gods, their two liars, and their two daughters—those who opposed Your command, denied Your revelation, rejected Your blessings, disobeyed Your **Messenger**, overturned Your religion, distorted Your book, loved Your enemies, denied Your favors, abolished Your rulings, invalidated Your obligations, deviated in Your signs, showed hostility to Your allies, befriended Your enemies, ruined Your lands, and corrupted Your servants.

O Allah, curse them, their followers, their supporters, their adherents, and their lovers. For they have destroyed **the house of Prophethood**, sealed its door, demolished its roof, made its sky touch its earth, its high become low, its outer become inner. They have uprooted its people, exterminated its supporters, killed its children, emptied its pulpit from its rightful successor and the inheritor of its knowledge, denied his Imamate, and associated partners with their **Lord**.

So make their sin grave, and keep them **forever in Saqar**. *And what do you know of Saqar? It neither spares nor leaves anything behind.*

O Allah, curse them by the number of every **evil act** they committed, every **truth they concealed**, every **pulpit they ascended**, every **believer they harmed**, every **hypocrite they empowered**, every **guardian they deposed**, every **outcast they sheltered**, every **truthful person they expelled**, every **disbeliever they supported**, every **leader they oppressed**, every **obligation they altered**, every **legacy they denied**, every **evil they preferred**, every **blood they**



## Expose on Shias Book Translation

**spilled, every report they distorted, every infidelity they established, every ruling they overturned, every inheritance they usurped, every wealth they seized, every ill-gotten gain they consumed, every fifth share they deemed lawful, every falsehood they founded, every tyranny they spread, every hypocrisy they concealed, every betrayal they plotted, every oppression they publicized, every promise they broke, every trust they betrayed, every covenant they violated, every lawful thing they forbade, every unlawful thing they permitted, every womb they ripped open, every fetus they aborted, every rib they fractured, every document they tore apart, every union they shattered, every honorable person they humiliated, every humiliated one they honored, every truth they withheld, and every lie they promoted.**

O Allah, curse them by the number of every **verse they distorted**—an indication that the **Qur'ān has been altered**—every **obligation they neglected, every Sunnah they changed, every ruling they abolished, every tradition they severed, every will they squandered, every pledge they violated, every claim they nullified, every evidence they rejected, every deception they introduced, every betrayal they committed, every obstacle they ascended, every siege engine they rolled, every falsehood they embraced, and every testimony they concealed.**

O Allah, curse them in **hidden secrecy and in open declaration**, with a **great, continuous, unending, eternal curse**—one whose duration will never cease and whose number will never be exhausted. Let its beginning advance but its end never retreat—upon them, their supporters, their helpers, their lovers, those who show allegiance to them, those who submit to them, those who incline toward them, those who rise in their defense, those who follow their words, and those who affirm their rulings.

Then he says: *O Allah, punish them with a torment from which even the inhabitants of Hell seek refuge. Āmīn, Lord of the Worlds.*"\* (1)

The reason I have chosen to present this supplication in its entirety is that many among them **deny it in front of the Sunnis**, and because **it contains references to everything previously mentioned—from cursing and declaring Sunnis as disbelievers, cursing and declaring the Companions as disbelievers, and claiming that the Qur'ān has been altered...**

They **highly revere this supplication**, and they narrate that 'Alī (may Allah be pleased with him) used to **recite it in his qunūt**, saying:

*"The one who recites it is like the one who fought alongside the Prophet (peace and blessings be upon him and his family) in **Badr and Uhud** with a million arrows."* (2)

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### **References:**

*(1) al-Muḥṭaḍar – Ḥasan ibn Sulaymān al-Ḥillī – pp. 111–112; al-Miṣbāḥ – al-Kaf'amī – p. 552; Biḥār al-Anwār – vol. 82, p. 261; Sharḥ Iḥqāq al-Ḥaqq – al-Mar'ashī – vol. 1, p. 337*

*(2) Mustadrak al-Wasā'il – al-Mīrzā al-Nūrī – vol. 4, p. 405*

\*"Their scholars have even authored independent books specifically to explain this supplication.

The author of *al-Dharī'a* mentioned nine commentaries on it (1), among them the commentary by their scholar As'ad ibn 'Abd al-Qāhir ibn As'ad ibn Safrawayh al-Iṣfahānī, which he named *Rashḥ al-Walā' fī Sharḥ Du'ā' Ṣanamay Quraysh* (2).

**Al-Majlisī** said: *'The supplication of the two idols of Quraysh is well-known among the Shī'a. It was narrated by al-Kaf'amī from **Ibn 'Abbās**, who reported that **Amīr al-Mu'minīn (peace be upon him)** used to recite it in his qunūt during prayer... It encompasses all of their heresies, and within it, there is great emphasis and insistence on cursing them to the utmost extent possible.'*

(3)

They have attached **great rewards** to this cursing.

It is narrated from **Zayn al-Ābidīn** that he said: *'Whoever says: O Allah, curse al-Jibt and al-Ṭāghūt once every morning, Allah will write for him seventy thousand good deeds, erase seventy thousand sins, and raise him seventy thousand ranks.'* (4)

After gathering many such narrations, **al-Majlisī** concluded the discussion by saying:

*"I say: The reports indicating the disbelief of **Abū Bakr**, **Umar**, and their likes, the reward for cursing them and disassociating from them, and those detailing their heresies, are too numerous to be included in this volume or even in multiple volumes. However, what we have presented is sufficient for anyone whom **Allah** wishes to guide to the **Straight Path**."* (5)

May **Allah** guide us to the **Straight Path**.

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### **References:**

(1) *al-Dharī'a – al-Ṭih-rānī – vol. 13, p. 256*

(2) *Same source as above; see also al-Yaqīn – al-Sayyid Ibn Ṭāwūs – p. 69*

(3) *Biḥār al-Anwār – al-'Allāma al-Majlisī – vol. 30, p. 394*

*(4) al-Ṣaḥīfa al-Sajjādiyya – Imām Zayn al-‘Ābidīn – p. 51*

*(5) Biḥār al-Anwār – vol. 30, p. 399*

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To this day, **they openly recite this cursing**, repeat it, and consider it an act of devotion to **Allah**. I once thought they would deny this matter when discussing it **for the sake of taqiyya (dissimulation)**, but I was **shocked** to find that they do not hesitate to affirm, argue for, and even defend it.

Anyone who has followed their **debates** with **Ahl al-Sunnah** on **internet forums** will see **the hatred their hearts carry for the two Companions of the Messenger of Allah (peace and blessings be upon him and his family)**, as well as the **shamelessness** that leads them to boast about this belief **without any concealment**.

Among the examples recorded in **al-‘Āmilī’s** book *al-Intiṣār*, one of them, named **‘Abd al-Nabī**, was asked whether he recites this supplication. He replied:

*"As for your question, I pledge to you that I will remain committed to this supplication from now on. I also advise my fellow believers to adopt and adhere to it, especially during times of hardship and distress, because it is a tried-and-tested supplication. I have heard that it is quickly answered. The method is to recite it and then ask for your need, and it will be granted, in shā’ Allāh."* (1)

This is their reality—except **when they are afraid**, in which case **they resort to taqiyya**, swearing by **Allah** that they have not said such things...

They also use **taqiyya** in more subtle ways, employing **ambiguous** language that seems to **praise the Companions**, while in reality, they are **insulting them**. One example from their narrations is:

*"al-Ṣādiq was asked about Abū Bakr and 'Umar, and he said: 'They were two just and fair leaders, they followed the truth and died upon it. May Allah's mercy be upon them.'"*

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***Reference:***

***(1) al-Intiṣār – al- 'Āmilī – vol. 9, p. 102***

\*"On the Day of Judgment." When the gathering had ended, one of his companions asked him, "What did you mean by what you said, O son of the Messenger of Allah?" He replied, "Yes, as for my statement that they were two leaders, it is taken from the saying of Allah: '**And We made them leaders inviting to the Fire.**' (Qur'an 28:41). And as for my statement that they were oppressors (qāsitīn), it is taken from the saying of Allah: '**And as for the oppressors, they will be firewood for Hell.**' (Qur'an 72:15)." (1)

From this story and others like it, you can see how skilled they are in this **method of deception**, which is a form of **hypocrisy**. There is no power nor strength except with **Allah**.

If this is **their ruling** regarding **Abū Bakr** and **'Umar**, then you will see what **they say about us**. But before that, you must first witness **what they say about our mother 'Ā'isha** (may Allah **be pleased with her**), and **see her status in their eyes**—those who claim to belong to the **qibla** and call themselves **Muslims**!

**Third: Their Stance on ‘Ā’isha, Mother of the Believers, and Ḥafṣa (may Allah be pleased with them both)**

Before I present to you, my dear reader, **what the Shī‘a say about our mother and your mother, and the mother of all believers**, I would like to ask you a question:

**Have you ever imagined hearing someone—who claims to be Muslim—declare that ‘Ā’isha the truthful (al-Ṣiddīqa) is a disbeliever and curse her?**

**Have you ever thought that among those who claim to be Muslim, there would be people who describe ‘Ā’isha with the most vile attributes and compare her to the most wicked examples?**

**Would you have ever believed that there are those who accuse ‘Ā’isha and Ḥafṣa of being the ones who killed the Messenger of Allah (peace and blessings be upon him and his family)?!**

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***Reference:***

***(1) Majma‘ al-Nūrayn – al-Shaykh Abū al-Ḥasan al-Marandī – pp. 104–105***

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Yes...

**The Shī‘a declare ‘Ā’isha, the Mother of the Believers, to be a disbeliever, and they declare Ḥafṣa (may Allah be pleased with them both) to be a disbeliever as well.**

And in a strange paradox, the woman **most beloved to our Prophet (peace and blessings be upon him and his family)**—the one in whose arms he died, and in whose room he was buried—is the most **hated** of women to those who claim **love for the family of the Prophet (peace and blessings be upon him and his family)**.

Prepare yourself, my dear brother, with **patience** as you turn these pages, for **you will see in them things that would astound nursing mothers, and would cause the hearts of believers to break in sorrow.**

Many times, I had to **pause while writing**, as my **chest tightened**, and my **pen refused to move**. I would leave the writing to **shed tears**, and at times, **anger overwhelmed me**, my **breath quickened**, and my **sighs grew louder...**

Because ‘Ā’isha (may Allah be pleased with her) was the daughter of Abū Bakr al-Ṣiddīq (their number one enemy), she received her **share of cursing, takfīr (excommunication), slander, accusations, and defamation**—may Allah honor her.

Ḥafṣa (may Allah be pleased with her), the **daughter of their second enemy, ‘Umar al-Fārūq (may Allah be pleased with him)**, also received a share of what the Mother of the Believers endured.

**"Then on the Day of Judgment, before your Lord, you will dispute." (Qur'an 39:31)**

When the **Shī'a established their doctrine of Imamate** and made it **the most fundamental pillar of their religion**, it did not concern them **to declare the entire Ummah as disbelievers**, including **the best and most exemplary of its people**.

Thus, they **declared the Companions to be disbelievers** because they **did not accept the doctrine of Imamate nor submit to it**.

They also **declared 'Ā'isha, the Mother of the Believers, to be a disbeliever** for the same reason.

So, **their takfīr (excommunication) of her** was an **excommunication of the entire Ummah from Islam**, and **their cursing of her** was a **curse upon the Ummah until the Day of Judgment**.

One of their كبار (senior figures) says: "What indicates her oppression, disobedience, and disbelief is what is mentioned by the author of **al-Şirāṭ al-Mustaqīm**. This is a summary of his words: A chapter on the 'mother of evils', for the majority of their belief is based on her narrations. She opposed her Lord and her Prophet in His saying: **'And stay in your houses.'** (Qur'an 33:33)." (1)

He also said: "What indicates her disbelief, and that of Ḥafṣa, is that they both conspired against the Messenger of Allah (peace and blessings be upon him). Allah compared them to the wives of **Nūḥ** and **Lūṭ**, who were both disbelievers." (2)

Al-Majlisī and others narrate from **al-Şādiq** regarding the verse: **'And when the Prophet secretly confided to one of his wives a statement,'** that it was **Ḥafṣa**. He said: "Al-Şādiq (peace be upon him) said: 'She disbelieved when she said: "Who told you this?" And Allah said about



her and her sister: **‘If you repent to Allah, your hearts have deviated.’** The deviation refers to disbelief. In another narration, it is said that the Prophet informed **Ḥafṣa** that her father and **Abū Bakr** would take control, so she divulged this to **‘Ā’isha**, and **‘Ā’isha** told her father, and he told his companion. They then conspired to hasten the matter by poisoning the Prophet. When Allah informed the Prophet about their actions, he intended to kill them, but they swore that they did not do it. Then the verse was revealed: **‘O you who have disbelieved, do not apologize today...’**" (3)

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### *References:*

1. **Kitāb al-Arba‘īn** – Muḥammad Ṭāhir al-Qummī al-Shīrāzī, p. 622
  2. **Kitāb al-Arba‘īn** – Muḥammad Ṭāhir al-Qummī al-Shīrāzī, p. 626
  3. **Bihār al-Anwār** – al-‘Allāmah al-Majlisī, vol. 31, pp. 640-641
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You will see the details of their imagined assassination of the Prophet (peace and blessings be upon him), as conceived by the Shī‘a.

Those who examine their exegesis will find that many verses, which were originally about the disbelievers and polytheists, are applied by them to **‘Ā’isha**, the Mother of the Believers.

From **Abū ‘Abd Allāh** it is narrated: "And **Fir‘aun** came, meaning the third [referring to **‘Ā’isha**], and ‘those before him,’ meaning the first two. **‘With the wrongdoer,’** meaning **‘Ā’isha**." Then al-Majlisī elaborated: "The meaning of the verse **‘And Fir‘aun and those before**

**him, and the overturned cities, came with the wrongdoer'** refers to her sayings and actions, and every mistake is attributed to her. How did they come with her? It means that they placed her in opposition to her master, and the burden of that act falls upon them and those who follow her until the Day of Judgment." (1)

From **Sālim ibn Makram** from his father, he said: "I heard **Abū Ja'far** say about the verse: **'The example of those who take allies besides Allah is like that of the spider who took a home.'** He said: **'It is al-Ḥamīrā' (the little donkey).'**" (2)

Al-Majlisī commented: "He metaphorically referred to her as the spider because it is a weak creature that makes a fragile home, and likewise **al-Ḥamīrā** is a weak animal with little intelligence or faith, and she made a weak opinion her home, with her poor understanding."

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### ***References:***

1. **Bihār al-Anwār** – al-‘Allāmah al-Majlisī, vol. 30, pp. 260-261 and **Tafsīr Nūr al-Thaqalayn** – al-Ḥuwayzī, vol. 5, p. 402 and **Ta’wīl al-Āyāt** – al-Sharaf al-Dīn al-Ḥusaynī, vol. 2, p. 714
2. **Bihār al-Anwār** – al-‘Allāmah al-Majlisī, vol. 32, p. 286 and **Ta’wīl al-Āyāt** – al-Sharaf al-Dīn al-Ḥusaynī, vol. 1, p. 430

One of the Moroccan Shi'a, who is filled with hatred for the companions, says: ***"I wanted to present two models of Islamic figures whose sanctity we drank to the point of intoxication. But we did not find them as the Qur'an wanted. We did not want to prolong the narration of all the companions' stories, so we limited ourselves to Abu Bakr and Aisha as figures upon which***

*others can be measured, since deviation in such individuals makes it likely in others, considering these two as symbols who cannot be surpassed in Islamic history.” (1)*

He also says: *“Muhammad is the Messenger of God, may peace be upon him and his family, and his wife is guilty. This is not a shame, but a reality that occurred. And if she did not oppose the status of prophethood, it is because she has a counterpart in the history of prophethood... And in order to understand Aisha and put her on the scales, we must be truthful and break the idol of Aisha in our minds for the sake of the precious truth only.” (2)*

For this precious truth, \_Aisha\*\*, may Allah be pleased with her, and **Hafsa**, along with their parents, are cursed after every prayer. \*\*

*Their Imam Abu Abdullah* \*\*“used to curse in the end of every obligatory prayer four men and four women: so and so, and so and so, and so and so, and Muawiyah, naming them, and so and so, and so and so, and Hind, and Umm al-Hakam, the sister of Muawiyah.” \_\*\* (3)

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(1) "Laqad Shi‘ani al-Husayn" - Idris al-Husseini al-Maghribi - p. 337

(2) Same source, p. 339-340

(3) Al-Kafi - Shaykh al-Kulayni - vol. 3, p. 342; Al-Tahdhīb - al-Tūsī - vol. 1, p. 227; Wasā'il al-Shī'a - vol. 4, p. 1037

And you have seen the names **so-and-so** and **so-and-so** mentioned in the supplication of the idols of Quraysh: *“O Allah, send blessings upon Muhammad and the family of Muhammad, and curse the idols of Quraysh, and their two women, and their two tyrants, and their two liars, and their two daughters.”*

For the sake of that truth, cursing them and their parents brings the greatest reward, as has been mentioned.

The most grievous and worse than this is that they accuse **Aisha** and **Hafsa** of killing the Messenger of God, peace be upon him and his family. The one who established this belief could not stay away from the tradition of his people in killing the prophets. His longing to return to his roots prevented him from leaving the scene without a dramatic touch to end the play. He depicted treachery and betrayal in the closest people to our Messenger, peace be upon him and his family, so the Jewish fingerprints that crafted these scenes, who practiced killing the prophets, remain a sign of the creator and founder of this belief. The trace indicates the camel.

**Al-Majlisi** and others narrated from **Abu Abdullah** who said: ***“Do you know whether the Prophet died or was killed? Allah says: ‘If he dies or is killed, will you turn back on your heels?’ He was poisoned before his death. They poisoned him, and we said: They and their parents are the worst of God's creation.”*** (1)

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(1) **Bihar al-Anwar - al-Majlisi** - vol. 22, p. 516; **Tafseer al-Ayashi** - vol. 1, p. 200; **Tafseer al-Safi** - vol. 1, p. 390; **Tafseer Noor al-Thaqalayn** - vol. 1, p. 401; **Tafseer Kanz al-Daqa'iq** - vol. 2, p. 251; **Ghayat al-Maram** - vol. 4, p. 221; **Assassination of the Prophet** – p. 136

**Al-Majlisi** said: ***“Note: It is possible that both poisons are considered a part of their testimony against the Prophet, peace be upon him and his family.”*** (1) Meaning the poison of Judaism, and the poison of **Aisha** and **Hafsa**.

One of their contemporaries says after citing the narration: ***“We read in al-Ayashi's narration the word ‘Samatāh,’ and in al-Faydh's narration, the word ‘Saqqatāh,’ and the meaning is the***

*same, i.e., they poisoned the Prophet, peace be upon him and his family, or they placed poison in what he drank, such as water or milk, and he drank it, and the poison was mixed with it.”*

(2)

And in a narration from **Hussein ibn al-Mundhir**, he said: *“I asked Abu Abdullah, peace be upon him: ‘Did they kill or did he die?’ He said: ‘It means his companions who did what they did.’”* (3)

And their later scholars have been concerned with this issue, and they have clung to it, even going so far as one of their contemporaries writing a separate book called **“The Assassination of the Prophet,”** which contained the narrations of this play.

In his book, he gathered all that had been scattered in their books about **Aisha** and **Hafsa**, may Allah be pleased with them, and he used it as evidence for the assassination issue, repeating and elaborating on it.

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(1) Same source from **Bihar al-Anwar**

(2) **Shahadat al-Aimma (Witness of the Imams)** – **Ja'far al-Bayati** – p. 84

(3) **Ghayat al-Maram** – **Sayyid Hashim al-Bahrani** – vol. 4, p. 221; **Tafseer al-Ayashi** – vol. 1, p. 200; **Bihar al-Anwar** – vol. 31, p. 641

After narrating some of **Aisha**'s stories with the Prophet, peace be upon him and his family, regarding her natural jealousy, may Allah be pleased with her, he said: *“One who does these actions will find it easy to commit another crime, and this supports her involvement in the killing of the Messenger of humanity, peace be upon him and his family, to pave the way for*

*the rule of her father. This is further supported by the authentic narrations about her involvement in the killing of the Messenger of Allah, peace be upon him and his family.” (1)*

He also said: *“Indeed, Umar ibn al-Khattab, his daughter Hafsa, Abu Bakr, and his daughter Aisha were in alignment with the expectations of the disbelievers of Quraysh. They proceeded with the assassination of the Messenger of Allah, peace be upon him and his family, and his daughter Fatima, may peace be upon her, and seized control of the Muslim state.” (2)*

How sorrowful it is that there are in the Ummah of **Muhammad** those who defame the wife of **Muhammad**, peace be upon him and his family...

And how sorrowful it is that our beloved Prophet was hurt in the most beloved of his wives twice—once by the hypocrites of **Medina** in the story of the slander, and another time by these spiteful Shiites. No matter how much I try to detach myself emotionally while writing this topic, and no matter how hard I try to dissolve my feelings and immerse them in water, patience has its limits, and the most stinging words come rushing before me now to defend our pure mother and to protect the honor of the wife of our beloved **Mustafa**, peace be upon him and his family, from the slanders they attribute to her.

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(1) **The Assassination of the Prophet - Sheikh Najah al-Ṭā'ī** – p. 104

(2) **The Assassination of the Prophet - Sheikh Najah al-Ṭā'ī** – p. 125 - 128

However, adhering to the methodology of scientific research, I will not add more than to say:

*“Then, indeed, you, on the Day of Resurrection, before your Lord, will dispute.”*

**Fourth: The Imami stance towards the Ahl al-Sunnah:**

## Expose on Shias Book Translation

Civilization, society, and social interaction are elements of human dignity and the secret of his vicegerency, along with the intellect, knowledge, and wisdom that Allah has granted him.

The issue of excommunication (takfir) is the germ that destroys the components of human dignity. By declaring others as disbelievers, nations are destroyed, blood is shed, and honor and homelands are violated, causing the human being to lose the elements of dignity and transcendence. What remains in him is his animal nature, his bestiality, savagery, oppression, and aggression.

The Shi'a declare the Sunni Muslims to be disbelievers, condemning them to eternal damnation in hell. They narrate hadiths from their infallible Imams in their reliable books, permitting the killing of Sunnis, taking their wealth and women, and ruling them as disbelievers, considering them worse than Jews and Christians.

If the Shi'a were not hesitant to excommunicate the companions of the Prophet, peace be upon him and his family, and his wives, whom Allah praised in the Qur'an, being pleased with them and they with Him, will they hesitate to excommunicate those who are below them among the rest of the Muslims?!

The narrations of excommunication within the Shi'a sources are so numerous that this exposé is incapable of revealing even a fraction of what these books contain regarding this deadly plague—the plague of excommunication and killing in the name of religion.

Here we must engage in some organization and division of the elements of the topic, so we may pick from every **Qatada** a thorn, and from every **Hanzala** a fruit. We will take some liberty in lengthening this discussion and divide the topic into six sections:

### **A - Their Excommunication of Ahl al-Sunnah and the Permitting of Their Blood:**

## Expose on Shias Book Translation

The Shi'a have used the term "Nawasib" for their opponents. This word means those who show enmity towards the family of the Prophet, but the Shi'a apply it to all those who oppose them, whether they show hostility to the family of the Prophet or love and ally with them, like the Sunnis who love **Ali** and his family.

**Sheikh al-Bahrani**, who is referred to as **al-Muhaqqiq**, says: *“The definitive conclusion drawn from the narrations of the Ahl al-Bayt, as we have clarified without any further elaboration in the book al-Shihab al-Thaqib, is that all opponents who acknowledge the Imamate and deny the statement about it are all Nawasib, disbelievers, and polytheists who have no share in Islam nor its laws.”* (1)

**Sheikh al-Majlisi** confirms this meaning of Nawasib, saying: *“Know that the term 'polytheism' and 'disbelief' applied to those who do not believe in the Imamate of Ameer al-Mu'minin Ali and the Imams from his progeny, peace be upon them, and those who prefer others over them, indicates that they are disbelievers who will remain in the Hellfire.”* (2)

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(1) *Al-Hada'iq al-Nadhira* - **al-Muhaqqiq al-Bahrani**, Vol. 14, p. 159

(2) *Bihar al-Anwar* - **al-Allama al-Majlisi**, Vol. 29, p. 33

It is enough for someone to be considered a Nawasib to have preferred **Abu Bakr** and **Umar**, may Allah be pleased with them. This question was asked of the **Imam al-Mahdi** in his occultation, where one wrote to him: *“Do I need anything more to test him (the Nawasib) than to have him prefer the Jibt and Taghut and believe in their Imamate?”* The reply came: *“Whoever does this is a Nawasib.”* (1)



**Al-Bahrani** commented on this narration saying: *“The meaning of the report is that when numerous narrations from the Ahl al-Bayt, peace be upon them, have confirmed the disbelief, polytheism, and impurity of the Nawasib, and the permissibility of taking their wealth and spilling their blood, this individual asked about the meaning of the Nawasib and their display of enmity so that the mentioned rulings could be applied to them. He asked if something more than just preferring the Jibt and Taghut and believing in their Imamate was necessary. The reply was that the sign of enmity and opposition to the Ahl al-Bayt is simply to prefer them and claim the Imamate of the earlier ones.”* (2)

Thus, the equivalent of a Nawasib is the Sunni, as one of their scholars declared: *“In truth, the narrations from the Ahl al-Bayt declare that the Nawasib is what they call the Sunni.”* (3)

**Abu Abdullah** said: *“The Nawasib are not those who show enmity to us, the Ahl al-Bayt, because you will not find anyone who says: 'I hate Muhammad and the family of Muhammad.' But the Nawasib are those who show enmity to you while knowing that you love us and are our followers.”* (4)

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(1) *Wasail al-Shi'a "Ahl al-Bayt"* - **al-Hurr al-'Amili**, Vol. 9, pp. 490-491

(2) *Al-Hada'iq al-Nadhira* - **al-Muhaqqiq al-Bahrani**, Vol. 10, p. 361

(3) *Al-Mahasim al-Nafsaniyya* - **al-Darazi**, p. 147

(4) *Bihar al-Anwar* - **al-Allama al-Majlisi**, Vol. 27, p. 233

As an illustrative example, their scholar **Mohsin al-Ma'lam** mentions some of these Nawasib, saying: *“Among them - the Nawasib - are Umar ibn al-Khattab, Abu Bakr, Uthman, Aisha,*

***Anas ibn Malik, Hasan ibn Thabit, Zubair ibn al-Awwam, Saeed ibn al-Musayyib, Sa'd ibn Abi Waqqas, Talhah ibn Ubaydillah, Imam al-Awza'i, Imam Malik, al-Ash'ari, Urwah ibn al-Zubayr, Ibn Hazm, Ibn Taymiyyah, Imam al-Dhahabi, al-Bukhari, al-Zuhri, al-Mughira ibn Shu'bah, al-Baqillani, and many others.***" (1)

So, the Nawasib are us, and the practice of Taqiyya will not deceive us if we hear some of them distinguishing between the Nawasib and the opposers, or claiming to please us that they do not excommunicate except those who show enmity to the family of the Prophet.

They have exaggerated the excommunication to the point where they consider it a necessity of their doctrine and one of its foundational principles.

The author of *Awa'il al-Maqalat* says: ***"I say: The excommunication of the Nawasib is one of the necessities of the Shia doctrine, and al-Mufid explicitly stated it in al-Muqni'a and others, and no scholar has ever disagreed with it."*** (2)

Another one says: ***"There is no disagreement among our companions, may Allah be pleased with them, from those who state this position and others, regarding the disbelief, impurity, and permissibility of killing the Nawasib and taking their wealth, and that their ruling is the same as the disbeliever who is at war."*** (3)

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(1) *al-Nasb wa al-Nawasib* - Mohsin al-Ma'lam, p. 259

(2) *Awa'il al-Maqalat* - Sheikh al-Mufid, p. 285

(3) *Al-Hada'iq al-Nadhira* - al-Muhaqqiq al-Bahrani, Vol. 10, p. 42

Their authority **al-Khu'i** stated that: *“There is no difference between an apostate, the original disbeliever, the one at war (Harbi), the Dhimmi, and the Nawasib.”* (1)

**Al-Majlisi** dedicated a chapter in *Bihar al-Anwar* on denouncing those who hate the Imams—*“those who hate them are disbelievers and their blood is permissible to shed.”* (2)

**Al-Jawhari** also dedicated a chapter in his legal book *Jawahir al-Kalam*, titled *“The Permissibility of Killing the Nawasib”*, in which he mentions many narrations, including:

*“From Dawood ibn Farqad, he said: I asked Abu Abdullah (peace be upon him), ‘What do you say about killing a Nawasib?’ He said: ‘Their blood is lawful, but I fear for you. If you are able to cause him to fall under a wall or drown him in water so that it will not be witnessed, then do so.’ I asked: ‘What do you think about his wealth?’ He said: ‘Take whatever you can from it.’”* (3)

And from **Ali ibn Hadeed**, he said: *“I heard someone ask Abu al-Hasan (peace be upon him): ‘I heard Muhammad ibn Bashir say that you are not Musa ibn Ja'far, the one who is our Imam and the proof for us before Allah.’ He said: ‘May Allah curse him three times and make him taste the heat of iron. May Allah kill him in the worst way, the most evil death.’ All this because he denied the Imamate of one of the Imams. I said: ‘May I be sacrificed for you, if I hear this from him or...’”*

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(1) *Minhaj al-Salihin* - **al-Khu'i**, Vol. 1, p. 116

(2) *Bihar al-Anwar* - **al-Allama al-Majlisi**, Vol. 27, p. 218

(3) *Jawahir al-Kalam* - **Sheikh al-Jawhari**, Vol. 41, p. 436. This narration is also cited in *Ilal*

*al-Shara'i* - **Ibn Babawayh**, Vol. 2, p. 601, and *Al-Hada'iq al-Nadhira* - **al-Muhaqqiq al-Bahrani**, Vol. 18, p. 156, in the chapter titled "The Opposer is Not a True Muslim."

*"It is not lawful for me to kill him, as the blood of one who insults the Messenger of Allah (peace be upon him and his family) and the Imam was made lawful?"* He said: *"Yes, indeed, his blood is lawful, and it is permitted for you and for anyone who hears this from him."* He then said: *"What if I did not fear throwing a stone at a person who is innocent, and I did not do it and did not kill him, what would be my sin?"* He said: *"You would bear his sin multiplied many times over without any reduction from his sin."* (1)

**Woe to him who could kill a Sunni without fearing for himself or others and did not do so.**

**Al-Kalbikani**, one of their senior scholars in this century, commented after mentioning this narration: *"You have learned the threat contained in the last narration regarding one who is capable of killing him and does not do it... As it has been understood from the evidence, this ruling applies if there is no harm in carrying out the killing; otherwise, there is no obligation to do it."* (2)

Their books narrate the story of one of them, who reprimanded a man called **Abu Bajir**, who had killed seven Sunnis. They went to their Imam **Abu Abdullah** for judgment. **Abu Abdullah** asked him: *"How did you kill them, O Abu Bajir?"* He replied: *"Some of them I would climb up to his roof with a ladder and kill him, some I would trap him in the street and kill him, and some I entered his house and killed him. I did all of this in secret."*

He said: *“O Abu Bajir, for every man you killed, you must slaughter a ram in Mina because you killed him without the permission of the Imam. If you had killed them with the Imam’s permission, you would have nothing.”* (1)

Their scholar Na’matullah al-Jazairi said: *“Look at this hefty compensation, which does not even equal the compensation for their smallest brother, the hunting dog, whose compensation is twenty-five dirhams. Nor does it equal the compensation for their elder brother, the Jew or the Magian, whose compensation is eight hundred dirhams. Their status in this world is more despicable and lower.”* (2)

Thus, the only thing preventing them from killing the Sunnis is fear. Once fear is removed, they will spill their blood, as indicated by this instruction that their Imam gave them, saying: *“Were it not for our fear that one of you might be killed by one of them, and the man from among you is better than a thousand of them, or a hundred thousand of them, we would have ordered you to kill them.”* (3) I do not know in which language killing is used with the preposition “to” (with “lam” in Arabic). As for us, we do not say in our language “I killed for him,” but rather “I killed him.” If the one who authored this was an Arab, he would have said “we would have ordered you to kill them.”

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(1) *Tahdhib al-Ahkam* - **al-Tusi**, Vol. 10, p. 213, in the chapter on the compensation for a Nawasib killed without the Imam’s permission.

(2) *Al-Anwar al-Nu’maniya* - **al-Jazairi**, Vol. 2, p. 308 and *Al-Intisar* - **al-‘Amili**, Vol. 9, p. 111.

(3) *Tahdhib al-Ahkam* - **al-Shaykh al-Tusi**, Vol. 6, p. 387, *Wasail al-Shi’a* Vol. 15, p. 299, *Mizan al-Hikmah* - **al-Rayshahri**, Vol. 1, p. 282, and *Al-Hada’iq al-Nadhira* Vol. 10, p. 361.

**Perhaps these narrations make us more aware of the motivations driving this bitter conflict between Sunnis and Shi'ahs. While you find the books of the Shi'ah filled with these narrations, and even worse, the Sunni books are devoid of any hadith, sacred text, or narration from an infallible figure that permits, let alone commands, the killing of a Shi'ah or declares their disbelief. Anyone who wants to understand the reason for this conflict should look at the books of both sides to see which group incites its followers with such texts and promises rewards for killing the other, even threatening those who could kill and do not do so.**

### **B- The Permissibility of Their Wealth:**

The narrations and books of the Shi'ah did not stop at declaring the Sunni's disbelief and permitting their blood to be spilled; they also stated that their wealth is lawful to take. It is narrated from their Imam that he said: *"The wealth of the Nawasib and everything they own is lawful for you, except their women, for marriage to the people of polytheism is allowed."* (1)

All that is required is that you take out the khums (the one-fifth tax).

It is narrated from **Abu Abdullah** (peace be upon him) that he said: **"Take the wealth of the Nawasib wherever you find it and give us the khums."** (2)

(1) See the source for the narration above.

(2) *Wasail al-Shi'ah* - **al-Hurr al-'Amili**, Vol. 9, p. 487-488, *Al-Hada'iq al-Nadhira* Vol. 10, p. 361, *Al-Tahdhib* Vol. 4, p. 121, and *Bihar al-Anwar* Vol. 93, p. 191.

One of them, named **Aliba al-Asadi**, worked for the Umayyads and acquired seven hundred thousand dinars, along with animals and slaves. He said: **"I have brought all of this to you,**

**and I know that Allah has not given any of it to them, and it is all yours."** He then placed it all before **Abu Abdullah** (peace be upon him). **Abu Abdullah** said: **\_"Bring it here."** After it was placed before him, he said: **\_"We accept it from you, and we have gifted it to you, and we have made it lawful for you, and we guarantee for you Paradise from Allah."** (1)

Thus, their eternal loyalty is to their Imams, regardless of the government they are subjected to, and history bears witness to that.

### **C- The Ruling on Marrying Them:**

It is narrated from **Abu Ja'far** (peace be upon him) that he said regarding the Nawasib: ***"Do not marry them, do not eat their slaughtered meat, and do not live with them."*** (2)

One of them asked **Abu Ja'far** about a woman who knows about the Imamate (a true follower of the Imams); whether a Nasiib (one who is opposed to the Imams) could marry her. He said: ***"No, because the Nasiib is a disbeliever."*** (3)

The issue of marrying them has been addressed in their legal books. **Al-Tusi** discussed these narrations in his book *Tahdhib al-Ahkam* in the chapter regarding who is prohibited to marry.

(1) *Bihar al-Anwar* Vol. 93, p. 194-195

(2) *Al-Istibsar* - **al-Shaykh al-Tusi**, Vol. 3, p. 184, *Tahdhib al-Ahkam* Vol. 7, p. 303, *Wasail al-Shi'ah* Vol. 20, p. 554

(3) *Tahdhib al-Ahkam* - **al-Shaykh al-Tusi**, Vol. 7, p. 303

**Based on the causes, not the genealogies**, and he cited a narration that excludes the simple-minded women, i.e., "the weak ones who do not bear animosity and do not know what

you are upon" (1). As you have learned, "Nassab" means the one who gives precedence to the false idols and believes in their leadership. The disbelief of the Nawasib (those who oppose the Imams) is one of the essential principles of their doctrine, and all legal rulings follow from that.

It is important to note that the building of legal rulings on texts is the strongest evidence of their acceptance and validity in their sect, leaving no room for doubt that they believe in this doctrine and base their rulings and fatwas upon it.

As for the marriages between the Sunni people, they are valid: *"As for the Nawasib and the opponents of the Shi'ah, their marriages are valid, even if they are disbelievers and misguided. It is not necessary for their marriage contracts to be invalid if they do not fulfill what is required of them towards the rights of the Imam, because the Jews and Christians are addressed by our laws and are required to follow our acts of worship, and they are not exempt from their wealth being used to fulfill these rights. Therefore, their marriage contracts are valid."* (2) Notice how they validated the marriages of Muslims by comparing them to the marriages of Jews and Christians.

(1) Same source

(2) *Rasa'il al-Murtada* - Al-Sharif al-Murtada, Vol. 1, p. 400-401

#### **D- Praying Behind Them:**

Shaykh al-Tusi says in his brief legal work: **"Do not pray behind the Nawasib, nor behind anyone who supports Ameer al-Mu'minin unless they have renounced their enemy, except in the case of Taqiyyah."** (1) So a Shi'ah will not pray behind you, even if you support Ali, unless you renounce **Abu Bakr** and **Umar** (may Allah be pleased with them).



**Imam al-Baqir** was asked about praying behind those who oppose them, and he said: **"They are to me like walls."** (2)

**Khomeini** says: *"Then there are specific narrations that indicate the validity of praying with people and encourage attending their mosques and following their lead, such as the authentic narration from Hammad bin Uthman from Abu Abdullah, who said: 'Whoever prays with them in the first row is like one who prays behind the Messenger of Allah (peace be upon him) in the first row.' And there is no doubt that praying with him is correct and carries great merit, and likewise, praying with them in the case of Taqiyyah."* (3)

But without Taqiyyah, it is not allowed.

(1) *Al-Nihayah* - **Shaykh al-Tusi**, p. 112

(2) *Jawahir al-Kalam* - **Shaykh al-Jawhari**, Vol. 13, p. 196

(3) *Al-Rasa'il* - **Khomeini**, Vol. 2, p. 198

## **E - Praying for Them:**

I used to feel optimistic, like every Muslim, when I saw the Shi'a praying for the deceased Muslims in Mecca or Medina, standing in their rows humbly. I would say to myself: "If they harbored any animosity toward the Ahl al-Sunnah, they wouldn't pray for their dead!" I considered this a sign of religious brotherhood and a bond of faith.

However, here's what the Shi'a say while standing to pray over this Sunni who has passed away and is in great need of a righteous prayer:

**Shaykh al-Mufid**, in his brief legal work, says: **"If he is a Nasibi (enemy of the Ahl al-Bayt), pray over him out of Taqiyyah, and after the fourth Takbeer say: 'Your servant and the son of Your servant, we know nothing of him except evil. Disgrace him in Your servants and lands, and send him to Your fiercest fire. O Allah, he used to ally with Your enemies, oppose Your allies, and hate the Ahl al-Bayt of Your Prophet. So make his grave a blazing fire, a fire in front of him, to his right, and to his left, and send the serpents and scorpions upon him in his grave.'"** (1)

In another narration: **"O Allah, so-and-so, we know nothing of him except that he was Your enemy and the enemy of Your Messenger. O Allah, make his grave a blazing fire, fill his stomach with fire, and hasten him to the fire. For he used to support Your enemies, oppose Your allies, and hate the Ahl al-Bayt of Your Prophet. O Allah, constrict his grave upon him, and when he is raised, say: 'O Allah, do not raise him, nor purify him.'"** (2)

In principle, it is not allowed to pray for him except for Taqiyyah.

**Ibn al-Barraj**, in his brief legal work *al-Mahdhab*, says: **"It is not permissible to pray for the Nasibi who hates the Ahl al-Bayt of the Prophet (peace be upon him) when there is no Taqiyyah."** (1)

They narrate from the Messenger of Allah (peace be upon him), the most truthful in speech and the most sincere in heart, that he prayed for **Abdullah ibn Ubayy** the hypocrite out of Taqiyyah, and he said: **"O Allah, fill his stomach with fire, fill his grave with fire, and send him to the fire."** (2) I do not know what **Abdullah ibn Ubayy** was feared for that he needed to be avoided in this manner.

## Expose on Shias Book Translation

After quoting some narrations about praying against the Sunni, **Mirza al-Noori** concluded:

**— "They have mentioned many ways of supplicating against him, indicating that none of them is fixed, but one should strive to pray against him according to the extent of what is known of his animosity and opposition." (3)**

### **W - Their Impurity:**

Among their narrations that are astonishing and reveal the extent of the hatred suffered by this sect, is what they reported from their Imam, saying: ***"Beware of washing yourself with the water used in the bathhouse, for it contains the washings of the Jew, the Christian, the Magian, and the Nasibi who hates the Ahl al-Bayt."*** (4)

(1) *Al-Mahdhab* - **Qadi Ibn al-Barraj**, Vol. 1, p. 129

(2) Same sources as above.

(3) *Mustadrak al-Wasa'il* - **Mirza al-Noori**, Vol. 2, p. 254

(4) Same source.

### **And He is Their Worst**

Indeed, Allah, the Blessed and Exalted, did not create anything more impure than the dog, and the Nasibi (one who hates the Ahl al-Bayt) is more impure than it. (1)

And from **Abu Abdullah**: ***"He disliked the leftover water (Sour) of the child of fornication, and the leftover water of the Jew, the Christian, the polytheist, and anyone who opposed Islam, and the most severe of this for him was the leftover water of the Nasibi."*** (2)

Therefore, if he drinks from a vessel, it renders it impure.

***"There is no doubt about the impurity of the Nasibi who openly shows enmity, even toward***

*their allies, due to their allegiance, and it is most cautious to smear their vessel, as one would do with a vessel licked by dogs."* (3)

You must wash your hands if you shake hands with him.

**\_ "I said to Abu Abdullah (peace be upon him): 'A Dhimmi greets me and shakes my hand.' He replied: 'Rub it in the dirt and against the wall.' I asked: 'What about the Nasibi?' He said: 'Wash it.'"** (4)

In fact, they mentioned consensus on their impurity: *"In any case, the apparent consensus is that the Nasibi is impure absolutely, as is well-known and agreed upon in al-Hada'iq, as mentioned in al-Anwar by the esteemed scholar and hadith narrator al-Muhaddith al-Jaza'iri."* (5)

(1) *Bihar al-Anwar* - **Allama al-Majlisi**, Vol. 73, p. 72

(2) *Al-Tahara al-Kabeer* - **Sayyid Mustafa Khomeini**, Vol. 2, p. 278, *Al-Kafi* Vol. 3, p. 11, *Wasa'il al-Shi'a* Vol. 1, p. 229

(3) *Tahrir al-Urwa al-Wuthqa* - **Sayyid Mustafa Khomeini**, Vol. 1, p. 89

(4) *Al-Kafi* - **Al-Kulaini**, Vol. 2, p. 650

(5) *Al-Tahara* - **Sheikh al-Ansari**, p. 353

## **Z - Their Eternal Damnation:**

**From Abu Ja'far:** *"If every angel created by Allah, every prophet sent by Allah, every truthful person, and every martyr interceded for a Nasibi (one who opposes the Ahl al-Bayt) to have Allah bring him out of the Fire, Allah would never do so. And Allah says in His Book: 'They will remain therein forever.'"* (1)

**From Al-Sadiq:** *"The Nasibi (one who opposes the Ahl al-Bayt) does not care whether he fasts or prays, commits adultery or theft, he is in the fire, he is in the fire."* (2)

### **Fifth: Historical Testimonies:**

Someone might say that the narrations and clear arguments presented thus far are not sufficient proof that the Shi'a harbor hostility toward the Ahl al-Sunnah, and perhaps what was transmitted from them is merely an anomaly in their speech, something that Shi'a today do not say or believe.

Here, the importance of history comes into play, for everyone listens to its testimony with acceptance. History provides the connection between thought and action, between belief and stance, and thus the importance of this section becomes clear as a live witness to what is hidden in hearts and masked by smiles.

Many Muslims were angered when they saw the clear cooperation and open support between the Shi'a and the invading Allied forces against their Muslim brethren in Iraq and Afghanistan. They saw how the Shi'a in these countries acted as a shield for the disbelievers... against the Muslims.

However, history looks at this event with a calm eye, and it does not find this situation surprising or astonishing. It has become a familiar scene, one that has repeated itself.

(1) *Bihar al-Anwar* - **Allama al-Majlisi**, Vol. 27, p. 234

(2) Same source.

### **It Became a Historical Fact:**

## Expose on Shias Book Translation

It has become a historical fact and a regular occurrence that can only be denied by those who have not burdened themselves with studying history or who have not heard the testimony of the days.

You have seen the reward that the Shi'a attribute to killing a Sunni who denies the Imamate. In fact, their narrations specify that if someone has the ability to kill him but does not do so, then he will bear the sins and punishment associated with that.

Therefore, the Shi'a are very keen to implement the commands of their infallible Imams. Here are some incidents, though not all, as the matter would require a separate book dedicated to this topic. However, I present here what connects the previously mentioned texts to the reality of these Shi'a in relation to their Muslim brothers, and gives you a tangible representation of what these texts and narrations led to, and the massacres and slaughter that have occurred since the early centuries.

### **1 - Minister Ali ibn Yaqtin:**

It is mentioned in Shi'a books that **Ali ibn Yaqtin**, the minister of Al-Rashid, ***had imprisoned a group of those who opposed (the Shi'a), and he was one of the special Shi'a.*** He ordered his servants to demolish the ceiling of the prison on the prisoners, and they all died—five hundred men. He wanted to avoid the repercussions of their bloodshed, so he sent to our Imam **al-Kadhim**, who wrote him a letter in reply: "If you had come to me before killing them, then you would have had no responsibility for their blood. Since you did not come to me, atone for each man you killed with a goat, and the goat is better than him." (1)

They use this narration as evidence for the permissibility of killing the "Nawasib" (those who oppose the Ahl al-Bayt). Even though the narration explicitly refers to them as "opposers" and

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not "Nawasib," it allows for their killing and the spilling of their blood. This implies that, for them, a "Nasibi" is anyone who opposes the Ahl al-Bayt, whether they openly declare enmity or do not oppose them at all.

This shows us that this Shi'a minister was a product of the hatred rooted in the doctrine of the Wilayah (the belief in the exclusive leadership of the Ahl al-Bayt), nurtured and watered by the texts of excommunication.

### **2 - Nasir al-Din al-Tusi and Minister Ibn al-Alqami:**

At the end of the Abbasid Caliphate, the Islamic ummah reached a state of weakness and humiliation, and many enemies surrounded it. The Mongol army posed the greatest danger that nearly destroyed the Islamic ummah and ravaged its heart, had it not been for the mercy of Allah.

The Mongol forces swept across the Islamic world from East Asia, reaching Baghdad. They filled hearts with terror and cities with blood, erasing entire cities from existence.

However, Baghdad, the heart of the caliphate and the center of the Islamic world, remained.

At this point, these two men played the largest role in this defeat, and they recorded the greatest betrayal that stained the hands of the Shi'a with blood before it stained the forehead of the Islamic ummah with disgrace until today.

**Nasir al-Din al-Tusi** was a minister to **Hulagu**, the Mongol leader, and accompanied him in his army. He was a close advisor and suggested to Hulagu that he kill the caliph and kill all the people of Baghdad.

Meanwhile, the Shiite minister **Ibn al-'Alqami** prepared the conditions from the inside. He dismissed the armies, claiming there was no need for them, until they had dwindled and

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weakened to the point that only ten thousand remained. He took advantage of the caliph's weakness and indulgence in pleasures. During this time, he communicated with the Mongols, downplaying the importance of the caliphate, explaining the situation, and pointing out its vulnerabilities.

When **Hulagu** reached Baghdad, **Ibn al-‘Alqami** was the first to go out with his family and entourage to meet him. He asked the caliph to come out to meet Hulagu and offer a peace treaty in exchange for half the tax revenue. When the caliph came out accompanied by seven hundred scholars, virtuous men, and notable figures, they were denied entry to Hulagu's camp except for seventeen individuals, who were then all killed. When the caliph returned to Baghdad, these two men (Ibn al-‘Alqami and al-Tusi) encouraged Hulagu to kill the caliph, telling him that peace would not last if accepted, but would only endure for one or two years before the caliphate regained its strength and power to fight against him.

Thus, when the caliph went to meet him with gifts and offerings, **Hulagu** killed him, his family, and everyone with him. He then entered Baghdad and killed all its inhabitants.

**Ibn Kathir** describes this massacre: "They attacked the city and killed everyone they could find, men, women, children, elders, and youth. Many people fled into wells, latrines, and places of filth, hiding there for days without revealing themselves. Groups of people gathered in inns, and the doors were locked behind them, but the Mongols either broke them open or set them on fire. They then entered, and the people fled to the higher places, where they were killed on the rooftops. The blood ran in the streets like gutters. Indeed, to Allah we belong, and to Him we return... The minister **Ibn al-‘Alqami**, before this event, had worked hard to disband the army and remove their names from the registry. The army during the last days of **al-Mustansir** had



nearly one hundred thousand soldiers, some of whom were as powerful as the greatest kings and rulers. He continued to work towards reducing their number until only ten thousand remained. Then he communicated with the Mongols, tempted them to invade the land, and made it easier for them, telling them about the weakness of the men. All of this was driven by his desire to completely eliminate the Sunnis, to spread the Rafidi innovation, to establish a caliph from the Fatimids, and to eradicate scholars and jurists. And Allah is in control of His affairs... He earned the sin of the men, women, and children killed in Baghdad. The judgment belongs to Allah, the Almighty, the Great, the Lord of the heavens and the earth." (1)

But the Shi'a view this painful incident differently.

One of their scholars, in his biography of al-Tusi, says: "He was the accomplished theologian, the wise, the deeply knowledgeable, the distinguished... and among the many well-known and transmitted events of his life is the story of his appointment as minister by the esteemed Sultan of Iran, **Hulagu Khan**, the son of **Tulay**, grandson of **Genghis Khan**, one of the greatest of the Tatar and Mongol kings, and his arrival in the grand procession, fully prepared, to the capital Baghdad, to guide the people, reform the land, and eradicate the sources of tyranny and corruption." (1)

#### Reference:

1. Ibn Kathir, *Bidayat wa-Nihaya*, Vol. 13, p. 235
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**The Circle of Oppression and Deception**, with the destruction of the Abbasid dynasty and the general slaughter of those who followed those tyrants, until their blood flowed in streams, like rivers, spilling into the waters of the Tigris and from there into the fires of Hell, the abode of the damned and the place of the wicked and immoral.

The blood did flow as he said, but from the righteous and the pure, not from the wicked and the immoral. How can any Muslim rejoice in this?! It has been said that during this event, one million and eight hundred thousand people died in Baghdad, and the killing continued for a full week. This **Shiite-Tatar massacre** remains one of the greatest atrocities ever witnessed by humankind.

**Ibn al-‘Alaqami** and **al-Tusi** were not the only conspirators among the Shiites with the invaders. Here is one of their prominent scholars writing to **Hulagu** and negotiating with him, receiving a safe-conduct decree:

*“When Sultan **Hulagu** arrived at Baghdad before he captured it, most of the people of **Hilla** fled to **al-Bataih** except for a few. Among the few were my late father - **al-‘Allama al-Hilli**, **Sayyid Majd al-Din ibn Tawus**, and the scholar **Ibn Abi al-‘Az**. They all agreed to write to the Sultan that they were obedient and willing to be under his authority. They sent an emissary to him, and the Sultan sent a decree with two men, one called **Falka** and the other **Alaa al-Din**. He said to them, 'Tell them: if your hearts are as you have written in your letters, come to us. Do not fear.'”*

*My late father said: 'If I come alone, is that enough?' They said, 'Yes.' He went with them, and when he arrived before **Hulagu**, before the capture of Baghdad and the killing of the caliph, **Hulagu** said to him: 'How did you come to write to me and meet me before you knew what would happen to me and your caliph? How can you be secure if I make peace with you and then*

*depart?' My father reassured them, and he wrote a decree on behalf of my father to calm the hearts of the people of **Hilla** and its territories."*

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**Khomeini** considered **al-Tusi**'s actions as a victory for Islam and the Muslims. He said in discussing the concept of *taqiyya*:

*"Except when his formal entry is truly a victory for Islam and the Muslims, like the entry of **Ali ibn Yaqtin** and **Nasir al-Din al-Tusi**, may Allah have mercy on them."*

He described him as someone who provided great services to Islam, saying:

*"The people also feel the loss of **Nasir al-Din al-Tusi** and those like him who gave great services to Islam."*

Yes, he provided a significant service to the Shiites by avenging them and satisfying their anger.

I will not continue with the long list of stories from the dark history of this sect and their enmity toward Islam and Muslims, as I do not wish to violate the concise nature I set at the beginning of this book. However, if we were to track the crimes committed by the **Batinis** and the atrocities they carried out, none of which spared...

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  4. *al-Hukuma al-Islamiya* – **Ruhollah Khomeini** – Page 142.
  5. *al-Hukuma al-Islamiya* – **Ruhollah Khomeini** – Page 128.
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Even the pilgrims in the Sacred House of God, the stay has been long, but I will now move you, my brother, to the descendants of those earlier generations, and we will uncover the betrayal of their descendants in our present age. A serpent will only give birth to another serpent, and these beliefs and these narrations will only generate more hatred, animosity, and more wars and bloodshed.

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### **3. The Shiite Amal Movement in Lebanon and the Sabra and Shatila Massacre:**

The name **Musa al-Sadr** and his Shiite movement "Amal," which he established in Lebanon, was often mentioned in Islamic circles years ago. What many people forget is that this figure and this movement played a brutal role in killing Sunnis in Lebanon, much like **al-Tusi**, **Ibn al-‘Alqami**, and other Shiites who harbored hatred toward the Sunnis, "descendants of one another."

After the Israeli occupation of Palestine, many displaced Palestinians sought refuge in neighboring countries, with Lebanon hosting a large share of these refugees. These refugees

settled in special camps, which were called "refugee camps." These camps became a malignant growth for two Lebanese sects: the Maronite Christians and the Twelver Shiite sect.

The Maronites launched an attack on the Sabra and Shatila camps in 1982, carried out by an armed Christian militia known as the Phalangists, with the support of the Israeli army. They committed the most horrific acts of killing, dismemberment, mutilation, and torture... (1)

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**Reference:**

1. *Amal and the Palestinian Camps* - Page 33 onwards.

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The Christians and Jews satisfied their bloodlust, and on the watch of the Shiites in Lebanon and the **Amal** movement, which was the military wing of the **Supreme Shiite Council**, they did nothing to stop this heinous assault.

Then, the Shiites took their turn and committed what became known as the "second Sabra and Shatila massacre," which was even worse and more brutal for the Palestinians. Under the pretext of resistance fighters infiltrating the camps, the **Amal** movement, led by **Nabih Berri** and **Musa al-Sadr**, with support from the Lebanese Army's 6th Brigade, and cooperation with the Druze, launched an assault on the Sabra and Shatila camps and the Burj al-Barajneh camp on May 20, 1985. The massacre continued for about a month, during which the Palestinians suffered the most brutal killings and tortures they had ever witnessed.

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**Report by Journalist John Kifner in The New York Times:**

*On Sunday, June 23, 1985, the Burj al-Barajneh Palestinian refugee camp was calm, after a peace plan brokered by Syria held in the aftermath of a month of fighting in which **Amal** militias tried to crush any Palestinian armed presence in Beirut.*

*Burj al-Barajneh held out more stubbornly than the neighboring Sabra and Shatila camps, located on the southern edge of the city.*

*While a handful of foreign journalists entered the camp for the first time since fighting broke out on May 19, 1985, the slum city was a mixture of homes...*

The camp appeared almost completely destroyed, as it had been around the end of August 1982, after weeks of bombardment during the Israeli invasion. Hundreds of people died, and this time at the hands of fellow Arabs, with the exact number never being known. There were stories like the one of the "Laziz" family throughout the camps.

A faint ray of sunlight from a shell hole illuminated a dark patch, where the blood of **Laziz**, 16 years old, had spread on a wall that used to be her home. From somewhere in the house made of baked bricks, a colored photo was pulled out, showing a beautiful girl with black eyebrows in a white dress, holding a younger sister in her arms.

**Maha Laziz** was baking round flatbread, which is a staple of life, with her sisters when a mortar shell struck their home. After five days, **Hayam**, her mother, said that one of her daughter's hands had been found on top of a pile of carpets placed against the wall for protection.

The mother suddenly screamed, *"This was the hardest. Even the Israelis did not do this to us, not even the Phalangists..."* (1)

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**Report by Journalist David Blandy from The Sunday Times:**

**David Blandy** said, *"The human losses were massive, and despite the superiority of **Amal** in numbers and equipment, and the involvement of the 6th Brigade of the Lebanese army, they failed to achieve a decisive victory. There are reports indicating they suffered massive losses in lives, with around 400 killed and over a thousand injured. As for the number of Palestinian casualties, there are no accurate figures..."*

*Usually, news of massacres is widely published in the international press, but fear and threats have reached such a level that sources have been lacking in reports on the massacres. Many journalists were pulled out due to fear of kidnapping and death, and those who remained in Lebanon found it difficult and dangerous to work. It was possible to report on the massacres and killings committed by the Israelis, as the leaders of **Amal** welcomed reporters and encouraged them to report on the Israeli actions. Now, after **Amal** itself imposed strict censorship because of its own actions in the camps, they are trying to limit the publication of massacre news.* (1)

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**The Italian newspaper, *Repubblica*, reported that a disabled Palestinian who could not walk for years raised his hands in a plea for mercy in Shatila in front of Amal members. The response to his plea was his being shot dead with pistols. The newspaper commented on the incident, "It is the very definition of horror."** (1)

**References:**

1. *The same source, p. 65*
2. *Ibid., p.62*

A correspondent from the *Sunday Telegraph* newspaper in Beirut reported that a number of Palestinians were killed in hospitals in Beirut, and that a group of Palestinian corpses had their throats slit. (2)

The Palestinian National Salvation Front issued many statements during the camp wars, one of the most famous being the statement published in Arab newspapers on May 30, 1985, which read: *"The homes have been demolished, the mosques destroyed, the water tanks blown up, electricity and water cut off, food supplies have run out, the injured are without doctors or medicine, and the martyrs are in the streets due to the siege by **Amal** movement, the 6th and 8th brigades, and their barbarian supporters."* The Palestinians confirmed in their statements that what happened to them at the hands of the Shiites from **Amal** movement was unprecedented, even during the Israeli invasion. (1)

**Shaykh al-Shawkani**, who lived among the Shiites and experienced their conditions, said:

*"There is no trust with a Rafidi (Shiite) towards anyone who disagrees with his sect and does not follow the rejectionist (Shiite) beliefs. He considers their wealth and blood permissible at the slightest opportunity that may arise, for to him, the blood and wealth of others is permissible. All*



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*the affection he shows is simply a form of Taqiyyah (dissimulation), which disappears as soon as the opportunity arises." (2)*

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### References:

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  2. *Talab al-Ilm* (Seeking Knowledge), p. 70-71.
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### Conclusion:

After all that has been mentioned, I wonder:

Can we reconcile two ideologies so radically different?

Can we imagine a day when a Shiite, honestly, stands alongside a Sunni?

Let us assume now that a Shiite has agreed to reconcile, to unite, and to become one hand against the enemies.

The first point we must begin with is to look for common points between us. The first of these is to find a common source around which we can rally and from which we can draw.

Let it be the Quran, then...

But the Shiite will not accept the doctrines present in the Quran...

The Quran commands us not to invoke anyone other than God, not to slaughter except for God, not to prostrate to anyone except God, not to seek intercession except from God, not to accept a

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lawgiver other than God, and not to follow an Imam other than the Messenger of God, **peace be upon him...**

If he acknowledges this, he would have invalidated the concept of Imamate, which is central to his beliefs, and would have renounced his sect...

If he does not seek judgment with us according to the Quran, then there remains nothing between us except the Sunnah of the Messenger of God, **peace be upon him.**

It is necessary in this context that he does not curse **Abu Bakr** and **Umar**, and that he does not curse **Aisha** and **Hafsah**, and that he accepts the hadiths narrated by these companions and others like them...

If he acknowledges this, then the succession to **Ali** is invalidated, for what he has denied regarding **Abu Bakr** and others is their rejection of the succession and their usurpation of the Imamate.

If he acknowledges their Islam, he has recognized that Imamate is not a fundamental pillar of the faith. Since it is not a pillar of the religion, the companions are Muslims, and since they are Muslims, their hadiths are binding upon him. And if their hadiths are binding, then he must admit that there is no lost succession, nor any usurped pledge of allegiance.

If he admits to this, then true rapprochement will occur, and the causes of division will be removed. In truth, it will be a rapprochement between one Sunni and another Sunni, not between a Sunni and a Shiite. For the Shiite's sect will be left with only love for the **Ahl al-Bayt** (the family of the Prophet), and we all love them. If Imamate is nullified, then the Mahdi is nullified, the return (raj'ah) is nullified, the concept of the beginning (bida') is nullified, and in fact, the entire Shiite sect is nullified, and all praise is due to God, Lord of the worlds.

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Therefore, our rapprochement can only be based on three principles: First: That the Quran is preserved and complete, without any omissions. Second: That the companions, led by **Abu Bakr** and **Umar**, are righteous Muslims, and that they are trustworthy and credible in what they narrate. Third: That legislation ended with the death of the Messenger of God, **peace be upon him**.

We cannot compromise on any of these three, as they are essential for genuine rapprochement. Otherwise, it is impossible to come together with those who accuse us regarding the sources of our legislation, who excommunicate our narrators, and there is no room for dialogue with those who attribute legislation to anyone other than God and His Messenger, **peace be upon him**.

I would also like to make a special prayer for everyone, near or far, who contributed in any way to the completion of this work, which I dedicate to every Sunni in the lands of the Muslims, and I hope for its reward from the One who is generous in His giving, in this life and in the hereafter. I pray for peace and blessings upon the Seal of the Prophets, his pure family, and his righteous companions. All praise is due to God, Lord of the worlds.

**Hamed Al-Idrisi**

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### ***Endnote:***

*I wish my friends, loved ones, family, and all of their loved ones the guidance, protection, and safeguarding from the tricks, lies, and deceptions that are often associated with Shia beliefs. May Allah protect us all from these falsehoods, and may we all be united in the Hereafter in the most beautiful of ways. I pray that Allah grants us healing, blessings, and the fulfillment*



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*of all the righteous desires of our hearts. May we always be in His care and may He bless us with the best of this world and the next. Ameen.*

*And to the reader:*

You're very much thanked! May Allah bless you too, guide you, and grant you peace and happiness in this life and the next.